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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, DECEMBER 20, 1845. DAVID REED, PROPRIETOR.

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For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XV.

MY DEAR FRIEND:—In my last letter, you will see that I have advanced upon a more general subject than Religion in America. To inquire into the Invisible Church, is to treat of Religion, not in any locality, or temporality, but as it lies absolutely in relation to God and man. This may well be deemed a high flight of arrogance in me, for how can I hope to transcend time and space? And *yet I* believe that humility and charity may *elevate* the mind to the intellectual power of eliminating time, which is *truly* something to our apprehension, in our present weak state, but is nothing to Reason, even to *our* Reason.

Religion is one, yet we can only treat it adequately by considering it as three fold,—a want, a supply, and the mediating action of the heart and mind between this want and supply. God is the giver of Religion, as Creator, Redeemer, and Sanctifier. In looking upon the human being, we see that sometimes he realises the want, sometimes the supply, and sometimes only the mediating action of his mind and heart; and hence he conceives of God in a threefold point of view. Different sects of the Invisible Church in their theories, express or correspond to these different stages of human experience. Churches have been erected on a strong view of the want; the Roman and Greek Churches,—all Churches, in short, whose organization affects Catholicity, when they are considered in relation to Christian doctrine, belong to this category. These Churches misapprehend the nature of the supply, and thence necessarily they misapprehend the human action, which the grace of God has it in view to call forth.

If the Roman Catholic conception of Christianity is true, if the whole of Christianity consists in passive obedience; if it is not a part of the Christian man's life to know at first hand that in God which explains the death of Christ, that is, justifies it to the Reason, (taking Reason in its highest sense, as inclusive of *moral and intellectual vision*); *if there is no legitimate activity*, even of the man who has been redeemed by this knowledge, except it be legitimated by the Church authority, as an *indulgence*;—then there must needs be a priest at every man's elbow, a director of every man's conscience; and an organization of the priesthood terminating in an infallible individual. The Romish hierarchy grows inevitably out of this conception of Christianity, and wherever this conception is not acknowledged, a hierarchy is not an element of strength but a cause of weakness.

And it has proved a weakness in the Church of England, whose Articles are Calvinistic. It was by means of its Calvinism, that the schism was made which separated the Protestant Episcopal Church from the Romish. But the hierarchy which it retained, and the doctrine which it professed, were contradictory forces. Calvinism sees something more in Christianity than the *want* of human nature. It sees the *supply* granted by God. It states, and this is its strong point, that there is, in the counsels of God, wherewithal to clothe with all the glory of the first begotten, the consciously helpless man, the self convicted sinner. It does no less justice indeed, than the Roman Church, to the truth symbolized by Christ's death. It calls men to see in this fact, the character of the finite *nature*, the issue of individuality, and that the latter involves, in itself considered, no element of *eternal* life. It calls men therefore to die to their own ideal. But it does not stop there. Calvinism teaches that as the body of Jesus was raised up, and clothed with immortality by His Father and Our Father,—so God bestows, in this very symbol, upon the Christian, *a knowledge* which is the principle of Life Eternal.

For what is the life of man;—not the growth of bread surely, but the growth of 'every word that proceedeth out of the mouth of God.' Man lives from the first, by something more than bread,—even upon those ideas of the universe and man, which, limited as they are, make us scientific, aesthetic, but which do not make us *divine*. To 'partake the divine nature' as St. Peter calls the destiny of the Christian, we must have ideas which are not to be gained even by generalising our deepest experiences,—the which only can be gained from analyzing the great symbol of the death and resurrection of Jesus Christ. Man, who stands on the summit of the universe,—man, so perfected that all words fade into a mere shadow of his perfection, and the universe becomes his macrocosm, is seen in the Christian symbol, to bow himself and become nothing, as the manifest condition of his ultimate glorification by God into a partaker of His nature. To God, time is nothing;—creation, redemption, sanctification, are one act of grace. But man experiences these in time. To his experience creation is one thing, the knowledge of redemption is another thing, and sanctification is still another thing, however they may be all one to Reason. Calvinism especially appreciates God as Redeemer, and dwells upon God's grace in the SUPPLY of man's want. Presenting the Christ, risen above that state of infirmity which he shared with men, it calls Christians to act as if *they* were so raised, and to let no fall into transgression discourage them; for however they may experience death (or sin,) the risen Christ is their pledge that God eternally wills their life. Its language is that of St. Paul, 'forgetting the things that are behind, let us press on, &c.' The Calvinist view Christ as the wisdom of God—the Logos. Calvin, and the Calvinistic Churches of all countries, have mingled more or less error, with that view of *the Faith* which justifies, so strongly set forth in the promulgation of Christianity by Paul, in opposition to the Jewish doctrine of works, and re-stated, in words of fire,* by Luther, at the era of the Reformation. I shall return, bye and bye, upon the short comings of Calvinism. At present I only wish to call attention to the point, that it was by the strength diffused in England at the era of the Reformation, by Calvinism, that the Episcopal Church was able to break off from the Church of Rome. Without this religious force in the people to help, the politics of Henry VIII. would have failed. From the history of these politics we learn how it was that the Reformation stopped where it did in England. And that even when the deliverer appeared, they murmured at the prospect of a journey for a season in the wilderness, and, endeavoring to reconcile contradictions, retained the Romish hierarchy but slightly modified, and yet undertook to preach the doctrine of *Justification by Faith*.

E. P. P.

* See his Commentary on the Epistle to the Galatians.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

I next arrived at Bloomington, a town of about twelve hundred inhabitants. An intelligent citizen of the place, who has resided in it for a number of years, expressed an opinion that a free Christian ministry would be sure to meet with success in it. He thought that a minister, who could approach all men kindly and familiarly; who could dispense upon occasion, with the more elaborate refinement of the eastern states; who would be willing to labor earnestly, actively, spiritedly;—such an one, would not fail of success in Bloomington. The town appears to be prospering. It has the usual thriving appearance of western towns. And let it not be forgotten, that the inward is ever the substance, of which the outward is but the shadow. The rapid growth of the town, and the increase of the property of its inhabitants, constitute the outward. They shadow a restless mental activity, devoted to acquisition. Hence the mind is in a continual ferment. Upon slight hints, old opinions are examined, and if they bear not light, to the test of which they are exposed, they are discarded. Indeed, a people, who witness all things changing about them, can scracely be said to have settled opinions. Their minds are in a state of expectancy. The Old is crumbling about them, and the New is not yet visible. The time, then, is ripe to present them with all-important truths. These will form a stable foundation, upon which at leisure, a noble superstructure may be erected. It is the fault of those who assert their freedom in Christ, if they do not lead a great movement in the West, for the achievement of religious liberty. Let the brave hearted, and devoted followers of Jesus look to it, for the time is ripe for action. In a few years, those who would confine the Son of God to the narrow limits of a sect, will have taken possession of the field. Society will have become settled, and the minds of men, comparatively indisposed to inquiry. Whoever would preach to men that glorious liberty, which Jesus lived and died to establish, may find a fruitful field in the West. To the aspirant after duty in this service, Bloomington will be found worthy of consideration.

My next landing place was Oquaka; a small town of two or three hundred inhabitants. There is a neat little Church in the place, but no settled minister. The pulpit is occupied at stated periods by preachers of different denominations. I stayed here over Sunday, and preached in the afternoon and evening, to a congregation, sufficiently large, for the size of the place. In conversation with some of the inhabitants, I found a disposition to independent thought; exhibiting an effort to throw off sectarian shackles. With proper aid, such efforts would soon be crowned with the success they deserve. Occasional preaching of the Gospel of Christ in its own pure simplicity, would be highly acceptable, in this young and thriving place, and could not fail of productiveness.

Burlington is a town of upwards of two thousand inhabitants. It will be pleasant to travellers to learn, that it contains a hotel of unexceptionable accommodations. This town has more of a city air, than any other between St. Louis and Galena, not even excepting Quincy, which contains a larger population. A considerable amount of business is done in this place, which bids fair to become one among the larger towns of the West. Everywhere an appearance of activity engages the attention of the traveller.

Free religious opinions have considerable currency here. Containing many thoughtful and intelligent merchants, it would be difficult to find a population of its size, better prepared for the acceptance of unadulterated gospel principles. Nor is the good work entirely neglected. One, who loves Christ better than any sect, conducts a thriving Sunday School, from which sectarianism is excluded. Another, now a merchant, though educated for the ministry, occasionally preaches the free Gospel of Christ. These labors must produce beneficial results. The word that aims to emancipate men from the slavery of Church-made creeds, into the glorious freedom of the Gospel of Christ, cannot be uttered in vain.

The towns named above, and the large tract of country adjacent to them, imperatively demand the earnest consideration of those who inhabit more favored regions, and are friendly to the extension of truth. Kind words alone, will not perform great deeds. He that would say to the hungry, 'be ye fed,' must see that they are supplied with food. If there are men in the Eastern states, who feel that God has blessed them with a pleasant inheritance among the possessors of the Gospel liberty, let them exhibit their appreciation of their blessing, by imparting of its rich abundance, where opportunity invites to action.

The possessor of worldly treasures watches his hoards with jealous care; what he imparts of these to others, occasions loss to himself. But spiritual treasures are increased in possession, in the very ratio in which they are given away. He who loves them most, will most love to share them with his brethren. He will enlarge his heaven, by inviting them to participate in its occupancy.

Are Eastern people alive to these simple truths? Do they desire that the Gospel should be preached to every living creature? If they do, let their missionaries preach the good news of the liberty that is in Christ, in every town in the West. Let them rear young men to supply the spiritual wants, of their destitute brethren. Thus will they best exhibit their affection for Jesus.

It is time that we should learn to reject that false liberality, which places error upon the same platform with truth, and regards both with indifference. Man's actions are not alone the object of man's interest. Deeds are outward; the influences whence they emanate are within. Belief is indeed vital; for it is the source of action. It is time for the professors of the Christianity of the New Testament to place primary value on belief. It is time for them to cry aloud against the creeds of men's making, which deny to men freedom of thought, and freedom of conscience. It is time to purify men's spiritual vision; if we do this, we need not trouble ourselves about their actions.

The people of the East have a high charge entrusted to their care, and they should watch narrowly, lest they are unfaithful to their trust. Free opinions have gained a currency among them, which gives them a power, in union, for great performances. They possess schools of learning; abundance of means; and clear-sighted men; all efficient aids for the performance of a great work. They should then unite, deliberate, and act; that the West may be evangelized.

But individuals need not wait for associated action. If they value the truth, let them impart of it to others without delay. That it be imparted, is a condition of its possession; for it is not fully possessed, until it is freely imparted. It would elude the grasp of him who would restrict its bounds, and it escapes him altogether. He possesses but the shadow, while he imagines he holds the substance. It is the very nature of truth to resist confinement; it seeks freedom that it may spread over the earth.

Whosoever feels these truths, let him impart a portion of his worldly means to prepare young men for the ministry of Christ's Gospel, in the West. Let him see that his benefactions are directed to their appointed purpose.

It is time that this subject were viewed by the people of the East, with the attention its importance demands. If they have not been indulging a vain dream; if they really assert the Gospel in its purity; they will not neglect its appointments. "Go ye into all the world, and preach the Gospel to every creature." These were the words of the master; let his disciples listen to them.

I have not done with this subject; but shall have occasion to allude to it again. In my next, I will give an account of a visit to the Mormons.

D.

JOANNA BAILLIE ON THE NATURE AND DIGNITY OF CHRIST.

'It appears to me that Jesus Christ, through the whole of the Gospels, speaks of himself as receiving his power from God. In the Acts and the Epistles likewise the apostles speak of him as deriving his power and glory from God the Father, not only when he is mentioned as a man upon earth, but in his glorified state after his ascension. And, indeed, it is as ascended to heaven and on the right hand of God that they almost constantly speak of him to the earliest converts. There are but two passages in the New Testament which appear to me clearly to favor the first of our three mentioned sects, or our High Church doctrine, which, with little limitation, may be termed the professed doctrine of all established churches in Christendom; and these are the three first verses of St. John's Gospel, and that passage which is to be found from the 5th to the 12th verses of St. Paul's Epistle to the Philippians. The latter seems to me the strongest and most direct. "Being," says the Apostle, "in the form of God, he thought it not robbery to be equal with God." Of the first part of the passage Paley and Sherlock,* though drawing from it different conclusions, say that the words in the original will bear a different interpretation. Of this I cannot pretend to judge; but if, in our common version of the Epistle, the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, "therefore God, [even his God,]" &c., &c., must be wrong, for they are utterly inconsistent with one another.† The introductory verses to St. John's Gospel, where it is said, "in the beginning was the Word," &c., &., are not in my opinion so strong as the above-mentioned assertion of St. Paul; for a being so great and excellent as to be endowed with power and wisdom to create this world, might be called God from such derived glory, without implying any equality with the Supreme God from whom he has derived every thing. And in admitting such latitude in the use of this divine title, we are in some degree authorized by our Saviour himself. When accused of blasphemy by the Jews for seeming to make himself equal with God, this is his defence:—"Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father has sanctified and sent into the world, Thou blasphemest; because I said, I am the son of God?" If we suppose him, as St. John and St. Paul assert, to have created this world, we may likewise naturally suppose that our sun and all that revolves round it were created by him, acting with the delegated power of his great Father. And the discoveries of modern astronomy make this a less extravagant notion that it would have been in the days of the apostle, when the earth was believed to be the centre of the universe. For by what agents the Supreme Being may have thought fit to people the regions of space with such innumerable suns and planets which our mortal eyes assisted and unassisted do behold, it is not for us to conjecture: we look up and adore, and then with becoming reverence bow down our heads to the earth. This idea, too, appears to me in beautiful accordance with the doctrines of atonement and mediation for our trangressions which are so plainly taught throughout the New Testament, and is reconcileable with all that is said of our blessed Lord in holy writ.—There are besides a very few expressions in the Epistles of St. Paul which seem to favour, in some degree, this High Church doctrine and might by a subtle reasoner be made to support it; but with subtle reasoning this work has nothing to do, and my reader has no doubt noticed those expressions, and is as well qualified to judge of them as I can pretend to be.—In short, it appears to me, that a person of plain sense, who, being previously unacquainted with this article, of our orthodox creed, should read the New Testament with serious attention, might do so without being aware that such a doctrine is therein taught at all. For in reading a book full of figurative expressions, he would never think of understanding any of them literally when at variance with the general sense of what they were introduced to enforce and illustrate. Metaphor gives both lightness and strength to instruction; for containing, as it does, an implied simile or comparison, the imagination enjoys its pictured object while the understanding is making out its lesson. To receive such forms of speech literally leads to confusion and absurdity; and whether an expression in any book ought to be received literally or metaphorically, must be known by its agreeing with the context. How shall we, for instance, deal with the four following passages of scripture? "This is my body broken for you, &c. This is my blood shed for the remission of sins." "I and my father are one." Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word: that they may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one." "If thy right hand offend thee, cut it off and cast it from thee; it is better for thee to go into life halt and maimed, than having two hands or two feet to be cast into hell fire." If we take the first of these passages literally, the doctrine of Transubstantiation is established. If the second is so taken, viz. as not meaning union of concord only, but identity, our High Church creeds will be upheld by it to their utmost stretch; but what shall we do, then, with the third, where the same expression is repeated? for there we must be satisfied with the union of concord alone, as identity of the disciples with each other and with their blessed Master is impossible. The last of the above texts, "if thy right hand offend thee," &c., enjoins what is, indeed, possible, but has not, I believe, given much disturbance to either churchmen or laity, though as well entitled to do so as some others which have been causes of bitter contention. Metaphor is meant to give clearness and scope of interpretation, not to chain it down or encumber it with shackles. It is fitted to give pleasing exercise to two of our noblest faculties. While the one is enjoying its images, the other is tracing its lesson. Imagination and understanding are natural and pleasant helpmates, who work to one another's hands very profitably, and were not bestowed upon us by the great Giver of all good gifts that we should divide and separate them as aliens from another.'—Pp. 123—129.

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'It is frequently urged by well-meaning people, that in our belief of the doctrines contained in the Bible there must be a complete prostration of our poor limited reason. True; when our reason assents to the words of that took in the sense proposed, as being the words of God. But this a perilous preliminary which human reason must settle, unless each individual be gifted with inspiration. Yes, we must subject our understanding to such high authority; and it is, therefore, more imperatively our duty to study the whole of scripture, to the best of our abilities, for ourselves. To set aside what appears to us from the general tenour of the whole to be plainly taught therein, to follow the interpretations given by others of particular passages, is not a prostration of reason to God, but to man. To shew it is a prostration of reason likewise to the declared opinions of men, who, with fewer advantages than ourselves, did from ambition, from fear, from a desire of conciliating others, from the love of peace, and hatred to contention, not even dare to use their own reason, would not be difficult; but the design of these pages forbids me to attempt it. Shall we, from a mistaken notion of presumption, treat our sacred volume in a way which would be most unjust and injurious to any secular work? Should we take our opinion of the writings of any great poet or philosopher from detached passages, declared by some peremptory critic as containing the beauty and vigour of the whole, not daring to use the affections and faculties of our own mind in perusing it? This might do well for increasing the consequence of the critic, but would be a heinous wrong and indignity to the author.

'But do not let my reader suppose that I recommend a blind, wilful adherence to one's own judgement. It is well for us to consult understandings superior to our own, as we have opportunity in the writings and conversation of the pious and intelligent; but having done so, it is by no means well to give up our own opinion to theirs, unless they have convinced our reason that their opinions are better founded than our own.

'That the right of private judgment in interpreting Scripture must promote peace and Christian charity we cannot doubt. For one who has diligently examined the whole scope of what is taught there, and has found the difficulty of coming to determined conclusions on many points, will be more ready to make allowances for the opinions of those who dissent from him; and being convinced that it is the intention and sincerity with which we read and examine, and not our skill in doing so, that will be acceptable to our Great Master, he will be relieved from the depressing idea, that right belief in particular doctrines is necesary to salvation; an idea which has, perhaps, occasioned more prosecution in the Christian Church, than either pride, covetousness, or the love of domination. For who will scruple to do that, which he supposes will exterminate errors of faith that must necessarily lead to the eternal destruction of human souls? It will naturally tend to quell the pernicious activity of intemperate zeal,—"the wrath of man, which worketh not the righteousness of God."'—Pp. 140—143.

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'I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, [and there are, probably, many,] who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, from the disjointing division of verses, they will perceive on what authority the doctrine really rests; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it.—It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture. The Church of England herself, as becomes a Protestant Church, acknowledges this in the sixth of her Thirty-nine Articles, however dictatorial the terms in which they are generally couched: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be thought requisite or necessary to salvation."—And no person, I should think, who abstains from repeating those parts of her liturgy which are contrary to what appears to him to be the meaning of Scripture, need at any time scruple to join in the public worship which she hath appointed. Do not Christians assemble in the house of God to adore his goodness, and to offer up their tribute of thanksgiving and praise with that increased emotion which arises from social communion, far more than to make declaration of dogmas? Are not all assembled there as the dependent creatures of one beneficent and almighty Parent, and as sinners for whose sake a generous Saviour was willing to live and to die? And what form of words should be allowed to disturb such natural and holy feelings? He who will not join a religious assembly, where any part of the service does not agree with his belief, will find himself often debarred from social worship; and surely while he joins in the general devotions of those who in particular tenets differ from himself, he may even, while those parts of the service are repeated which he most objects to, though silent, exercise that inward sentiment of brotherly good will and consideration for others, which so well becomes the followers of Jesus Christ, and receive benefit to his soul. In doing so, while he manfully and honestly avows what his real opinions are, he never can be justly accused of hypocritical conformity. Indeed, by remaining on these terms with the established institution‡—an institution containing within itself full power to alter or modify its articles and liturgy, he would more probably contribute hereafter to the freeing a greater number of Christians from professions of belief, appearing to them unwarranted by Scripture, than by separating from it. So at least it appears to me, though, at the same time, I honour from my heart all those who, contrary to every kind of worldly interest, have separated from it for conscience's sake.'—Pp. 133—136.

* See Paley's Sermon on Hebrews xiii. 8, and Sherlock's Sermons on Philippians ii. 9.'

† 'The usual reply to this objection—that the exaltation here meant regards Jesus Christ in his human nature only—appears to me an ingenious subtlety to evade the objection, not to answer it. To be exalted beyond every name that is named in heaven, would certainly be great honour to human nature, as personified in Christ, but would be no honour or exaltation at all to that Divine Being, who had thought it no robbery to be equal with God.'

‡ 'I mention institution in the singular, as the Kirk of Scotland, equally established by law, mixes no professions of belief with her public worship.'

ABOLITION OF SLAVERY.

The following extracts, one from the Anti-slavery Reporter, and the other from an article, prepared for the Colonization Journal by Dr. Chickering of this city, contain the arguments by which, rather than by political action, or declamatory violence, or travelling agitators, the evil and curse of slavery will be effectually demonstrated.

THE BLIGHT OF SLAVERY.

'For years past our cotton growing states have been exporting their soil; and with that improvidence which slavery generates, that love of present indulgence, careless of what may follow, the South has received in return the means of enjoyment only—nothing wherewith to renovate the outraged ground. Such a process long continued must, in the end, ruin the finest lands in the world. Its effects are apparent in the Atlantic; Statesthe rich lands in the southwest operating irresistibly to draw the planters of Carolina and Georgia from their worn out fields.

The same general observations will apply to our slave-holding sections in Maryland, and to many parts of eastern Virginia too, if it were necessary to pursue the investigation there. Emigration to the west has kept pace with the impoverishment of our lands. Large tracts have come into the hands of a few proprietors—too large to be improved, and too much exhausted to be productive. But this is not the worst. The traveller, as he journeys through these districts, smitten with premature barrenness as with a curse, beholds fields, once enclosed and subject to tillage, now abandoned and waste, and covered with straggling pines or scrubby thickets, which are fast overgrowing the waning vestiges of former cultivation. From swamps and undrained morasses, malaria exhales, and like a pestilence infects the country. The inhabitants become a sallow race; the current of life stagnates; energy fails; the spirits droop. Over the whole region a melancholy aspect broods. There are every where signs of dilapidation, from the mansion of the planter with its windows half glazed, its doors half hinged, its lawn trampled by domestic animals that have ingress and egress through the broken enclosures, to the ragged roadside house where thriftless poverty finds its abode. No neat cottages with gardens and flowers giving life to the landscape; no beautiful villages where cultivated taste blends with rustic simplicity, enriching and beautifying; no flourishing towns alive with the bustle of industry—none of these are seen; no, nor any diversified succession of well cultivated farms with their substantial homesteads and capacious barns; no well-constructed bridges, no well-conditioned roads. Neglect, the harbinger of decay, has stamped her impress everywhere. Slavery, bringing with it from its African home its characteristic accompaniments, seems to have breathed over its resting places here the same desolating breath which made Sahara a desert.'

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'In nine counties in Maryland the white population has diminished since 1790. These are the counties of Montgomery, Prince George, St. Mary's, Calvert, Charles, Kent, Caroline, Talbot and Queen Anne's. The aggregate white population of those counties in 1790 was 73,352; in 1840 it was 54,408. Here is a falling off of nearly 20,000; if the account were carried to the present year the falling off would be more than 20,000.

These nine counties include the chief slaveholding sections of the state. In five of them taken together, viz., Montgomery, Prince George, St. Mary's, Calvert, and Charles, the number of slaves exceeds that of the white population. These are chiefly the tobacco growing counties, together with the county of Frederick.

The counties of Alleghany, Washington, Frederick and Baltimore and Baltimore City, are the portions of the state in which slavery has existed but partially. That is to say, Alleghany, with an aggregate population of 15,704, has but 811 slaves; Washington, in a population of 28,862, has 2,505 slaves; Frederick has 6,370 slaves to a population of 36,703; Baltimore city includes but 3,212 slaves in its population of 102,513.

Now taking these four counties and Baltimore city out of the account, it will be found that the aggregate white population of the rest of the state has diminished since 1790. In other words the increase of our population, which is about one hundred and fifty thousand since the first census, has been mainly in those counties where slavery has been least prominent. In those portions of the state where slavery prevails most prominently, the white population, during the last fifty years, has diminished.

INCREASE OF FREE PEOPLE OF COLOR.

Another remarkable result exhibited by the census statistics of Maryland since 1790, is the increase of the free colored population, in contrast, with the diminution of slaves. The slave population of our state amounted in 1790 to 103,036; in 1810 it reached 111,502, its maximum. Since 1810 it has fallen to 89,619. The free colored population on the other hand, which in 1790 was only 8,043, has increased to 61,093. In a few years it must exceed the slave population, for the one is increasing, while the other decreases—a double process, which must soon annihilate the difference of some twenty-five thousand.

The number of manumissions reported to the commissioners of the State Colonization Fund from 1831 to 1845, under the act of the former year, was 2,988. This shows an average of two hundred and more annually. I am not sure that this number exhibits all the manumissions. It is enough, however, to show the tendency of things. With all the restrictions which legislation has imposed upon manumissions they still go on. It may be taken for certain that they will go on; that nothing can stop them. Year after year the scruples of slaveholders in some parts of the state prompt to manumission. The death-beds of many afford the occasions for giving these scruples force. It is useless to reason about a thing of this sort. Emancipation in Maryland must go on. In my humble judgment it is going on too fast—and for the simple reason that we are not making adequate preparation for the new condition of things which must ensue.

CONTRAST OF THE FREE AND SLAVE STATES.

The contrast presented by the progress of the free states, within fifty years, and by that of the slaveholding states for the same period, is so familiar that it would be useless to burden these pages with statistics to illustrate it. It may be sufficient to state, in respect to the increase of population, that in 1790 the free states, including Massachusetts and Maine, New Hampshire, Rhode Island, Connecticut, Vermont, New York, New Jersey and Pennsylvania, had a population of 1,971,455; while the slaveholding states, Delaware, Maryland, with the District, Virginia, North Carolina, South Carolina, and Georgia, contained 1,852,490 inhabitants. In 1840 the same free states numbered a population of 6,761,082, and the same slaveholding states had an entire population of 3,827,110. The former increased in a ratio more than double as compared with the latter.

In our own state, however, where we do not grow cotton, sugar, or rice, and where there are no new lands to present a fresh soil to the plough, and to invite settlers from a distance, the increase of population in our chief slaveholding counties has been nothing at all. There has been a decrease, and a very marked one. How has this decrease happened but by a process similar to that which rendered desolate three hundred thousand acres in the campagna of Naples, in the days of slavery among the Romans—which made Italy itself almost one wilderness, re-inhabited by wild boars and other animals, before a single barbarian had crossed the Alps!

Let us not conceal the truth from ourselves. Slavery in Maryland is no longer compatible with progress; it is a dead weight and worse; it has become a wasting disease, weakening the vital powers—a leprous distilment into the life blood of the commonwealth.' [Anti-slavery Reporter.

THE COLORED POPULATION OF MASSACHUSETTS.

'Table XI exhibits a summary of the censuses of the colored population from 1765 to 1840, by counties; together with the increase during each period, the number of each sex in the last three censuses, the increase from 1765 to 1840, and from 1790 to 1840, and the proportions of the colored to the white population in 1765, 1790, and 1840, the decrease being marked thus —. It appears that the proportion of the colored to the white population in Massachusetts has been *increased* in the counties of Berkshire, Bristol and Nantucket, during the 75 years from 1765 to 1840, in all the rest it has been diminished, and in the State it has been diminished nearly one half.

From what has been said it is evident that, considering the degraded condition of the colored population in Massachusetts, *their increase, though aided by immigration, has been, during the whole period of 75 years, less than one-third that of the whites*, and we conclude that *without immigration this increase would have been very very small.* This condition of theirs has arisen partly from the effects of slavery in this commonwealth for about a century previous to 1776, when it was virtually abolished by an act of the legislature. A prejudice has existed in the community, and still exists against them on account of their color, and on account of their being the descendants of slaves. They cannot obtain employment on equal terms with the whites, and wherever they go a sneer is passed upon them, as if this sportive inhumanity were an act of merit. They have been, and still are, mostly, servants or doomed to accept such menial employments as the whites decline. They have been, and are scattered over the commonwealth, one or more in over two-thirds of all the towns; they continue poor, with small means and opportunities for enjoying the social comforts and advantages which are so much at the command of the whites. Thus their condition is one of degradation and dependence, though their legal rights are the same as those of the whites, which renders existence less valuable, and impairs the duration of life itself.

2. We conclude, also, that *the increase of the colored population is not likely hereafter to keep pace with that of the whites in this commonwealth.* Past experience for 75 years indicates this. The proportion of the colored to the white population has been reduced during every period, since 1765, in the State, from 2.17 to 1.18 per cent., and in Boston, from 5.77 to 2.66 per cent.

The prejudices which are now felt in this commonwealth against the people of color, and the disadvantages under which they labor, unfavorable to their comfort, their increase, and their improvement, we can hardly expect will soon be removed.

They are excluded from the more honorable and profitable employments, and are likely to continue so. Owing to their color and the prejudice against them, they can hardly be said to receive that sympathy in sickness or in sorrow, *fresh from the heart* of the whites, which the whites would feel for each other, in this *free* State, nor even so cordial a sympathy as would be shown for them in a *slave* State, owing to their different position in society. This want of true sympathy, and this sense of degradation, must operate on their sensibility, and unfavorably affect their physical, moral and social condition, and shorten to them the duration of life.

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'The small increase of the colored people in Massachusetts necessarily arises from their insulated and degraded position among the predominant class, the whites. Various circumstances connected with this position operate to the disadvantage of this class in all their relations in life. The effect is fully accounted for without supposing, as some may, that the condition of the colored population would be better in a state of slavery. Whatever might be their condition in a state of slavery, there does not seem to be any more right to reduce to slavery a body of human beings on account of their dark color, than on account of their white color. But at present, the current of public sentiment having its source in Revelation, and in the inspirations of the human mind, is circulating throughout all the civilized nations of the earth, opposing and washing away the inhuman and barbarous relics of slavery among men, and is not likely to be spent till it has completed its work.

The increase of the people of color has very obviously been sustained in Massachusetts by emigrants from abroad; and without such aid it has been doubted whether there would have been any increase whatever. It is clear that their number can hardly be sustained by the natural increase of those now in the commonwealth alone, considering their insulated and degraded position among the whites. The mixed race of which they are now, and have been for 50 years mostly composed, are a feeble race; and a further mixture with the whites will, from time to time, cause a portion of them to be undistinguishable in the community from the whites themselves; so that the tendency seems to be ultimately to extinguish them as a distinct race, as has been the case with the more numerous, and, in many respects, more hardy tribes of Indians in this commonwealth, who have been displaced by the European emigrants. Many instances of similar displacements are to be found in history. The blacks, thus far, have been aided in retaining their numbers by means of emigration from abroad; while the Indians, now nearly extinct as a race, have received no accessions from that source since our first knowledge of them, though their blood, with scarcely distinguishable traces, still flows in the veins of some our citizens.'

JOSEPH BARKER'S STEAM-PRESS.

Wortley, Leeds, Oct. 1845.

'My dear Friend,—My desire is to make all good books as cheap and plentiful as possible, as well as to prepare and publish whatever tracts and books may be called for by the wants of society. The works which I have already published, besides my own productions, are the following:—

'1. Five thousand copies of the whole of Dr. Channing's Works, making thirty thousand volumes in all.

'2. A second edition of the first volume of Dr. Channing's Works, together with a *tract* edition of the sermons and discourses which compose it.

'3. The Hymn-Book, or a Selection of Hymns for Christian worship and Edification.

'4. An edition of Law's Serious Call to a Devout and Holy Life, with notes, and an appendix.

'5. A new edition of Dr. John Taylor's Work on Original Sin.

'6. Dr. Priestley on the Miraculous Conception, and another tract on the simple humanity of Christ.

'7. Two or three editions of Elwall, amounting, in all, to almost 15,000 copies.

'8. Twyrrhitt on the New Creation.

'9. One Hundred Arguments for the Anti-Trinitarian Belief, 12,000.

'10. Questions to Trinitarians, 16,000.

'11. A volume of Anecdotes and Lessons.

'I have now an edition of Worcester on the Atonement, which I got in exchange for some of my own publications, and which I expect to sell at 8d. or 10d. a copy, stitched, and 1s. cloth.

'I should like to reprint the Works of Priestley, if I could obtain orders for 2,500 subscribers. The price would be 1s. a volume, cloth boards, to subscribers.

'The works which I should like to reprint first are such works as Rammohun Roy,—Locke on the Reasonableness of Christianity,—Ware's Christian Character,—Offices of Christ, &c.,—Channing's Memoirs,—Lindsey's Apology,—Wilson's Illustrations and Concessions, if I could procure the copyright.

'I should also like to publish a selection from the works of Bunyan, Tillotson, Wilkins and Baxter. There are many of their works well calculated, not only to give men clearer, correcter, and larger views of Christian truth, but also to exhibit the reasonableness and excellency of Christianity in general, as well as to prompt men to heartiness and diligence in attending to its duties.

'I should also like to publish Jeremy Taylor on the Liberty of Prophesying, as well as extracts or selections from his other works.

'If I had it in my power, I would publish a series of Biographical works, especially the lives of reputed heretics or reformers.

'I should also wish to publish a plain, and rational, and common-sense dictionary of the Bible, as well as a simple commentary on the Scriptures, at least on the New Testament. There appears to me to be a want also of suitable works on natural history, natural philosophy, natural theology, as well as of common and ecclesiastical history. At least, if there is not a want of suitable books in those departments, the books are too high; they are not within the reach of the masses of mankind. There is also a great want of cheap books on logic, on the philosophy of the mind, on the pursuit of knowledge, on the causes of error, and the like; and there are several works in this department that I should like to see plentiful and cheap.

'And why should we not have the best poetical pieces, whether big or little, whether devotional or didactic, made as cheap and plentiful as possible?

'In short, what I desire, and what I hope to see, in some measure, is, an entirely new literature for the masses of the people. Nine-tenths of the works that are published and circulated at present, even by professors of religion, are not worth a straw. They are worse than worthless. They tend to perpetuate error, and prejudice, and intolerance; they tend to keep men's minds in darkness; they tend, by representing Christianity as a bundle of contradictions and absurdities, to drive people into infidelity. The collections of sermons, the Bible dictionaries, the commentaries, the biographies, the church histories, the systems of divinity, the periodicals, almost all are full of foolish, and dark, and revolting, and licentious misrepresentations of the religion of Christ. The tract societies, the Methodist book-rooms, the orthodox priesthoods, and the general run of publishers, are constantly sending forth volumes of smoke and darkness, of mystery and folly. And what I wish is, to drive such rubbish from the market, by supplying, in endless abundance, and at the cheapest possible rate, better and richer materials. My wish is to kill the foolish books, by multiplying wiser ones; to destroy the literature of prejudice and passion, of error and licentiousness, of superstition and uncharitableness, by filling the world with copies of the truest and clearest, of the most powerful and practical books that were ever written. And this is nothing more than can be accomplished, if the friends of truth and freedom, of pure Christianity and universal reformation can be brought to co-operate for this object.

I have already proved that it is possible to supply a tolerable good sized volume, fairly bound, for 1s. When first I declared to the world that I could publish such volumes as those of my edition of Channing at 1s. each, I was laughed at, and derided as an enthusiast, as the slave of a heated and wild imagination. But I have accomplished this already, and accomplished it under circumstances by no means very favorable. I have accomplished all I promised, I now make larger promises; and the fulfilment of my former promises entitle my present ones to attention and to candid consideration. Let me have my steam-press, and let me have four, five, or eight thousand subscribers, and I will publish twenty-four volumes a year, 300 pages each, with paper, type and workmanship superior to my former publications, at sixpence a volume in sheets, and ninepence in cloth, boards. I will publish Channing in two or three neat volumes, with bourgeois or brevier type, for 2. 6d.! Rammohun Roy, in long primer, for 1s., or 10d.; Lindsey's Apology, for 4d.; Cogan on Depravity, for 1d.; Wilson's Concessions, for 1s. 4d., or 1s. 2d.; and so of other books. I will *promise* this, if I should be spared in health, and favored with the number of subscribers I have named, but I shall *accomplish* something more. Let me have orders for 5,000 copies of *Norton's Reasons*, &c., sold at 8s. 4d., and I will publish it in as nice a form as need to be, at 8 1-2d., or 8d., bound in cloth. Of course, these would be the nett, the *lowest* prices; the prices to *subscribers* only. To those

country booksellers, they would be from thirty to forty per cent. higher. I may also add, that those prices would not only enable me to pay the *highest* wages, but would also leave me something with which to enlarge my establishment or increase my facilities of operation.

'I cannot doubt but that the lovers of truth and rational practical religion, might, if they understood these matters, and were disposed to live and labor for this object, arouse, enlighten, and reform the youth of the present generation in a few years. They have no idea of the extent to which young men, in all religious denominations, and young men in *no* denominations at all, are longing for enlightened, rational, substantial and practical tracts and books.—They have no idea how soon, and to what an extent, old forms of error and mystery might be swept away, by a liberal and faithful employment of the press. I do most earnestly desire to see them co-operating in this glorious work. I wish for nothing for myself, but the pleasure of being enabled to contribute to the accomplishment of so great and glorious a work. I want no wealth, I want no power; I want nothing but the opportunity of enriching and emancipating the souls of men. I want nothing but the pleasure of seeing the great and glorious revolution, which has already commenced, hastened forward to its happy consummation.

'Nay, fond as I am of printing, I should be content to move on in my present limited way, and devote my time to lecturing, &c., if I could see others accomplishing or attempting the work. But until others *do* begin, and show a disposition to work with all their might, and give some proof that they are both disposed and able to supply their fellow-men with the books and tracts they want, I must, of course, go on, and be permitted to exhort or invite my fellow-Christians to co-work with me.

'I leave these remarks with you, and remain, my dear friend, 'Yours affectionately,

'Dr. Bateman.' 'J. BARKER.'

[London Enquirer.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 20, 1845.

THE CLERGY, THEIR TITLE, AND THEIR INFLUENCE.

After much hesitation and consideration, we have concluded to admit to our columns the article, that follows the remarks we now proceed to make. Several communications, having an unfriendly bearing upon the clergy, have been rejected by us; but the fact that there are any persons among our correspondents who entertain such sentiments, taken in connection with the manner in which many of the philanthropists, so called, and of the journals which reflect their spirit, speak of ministers and of the Church, leads us to feel that it is our duty to speak out on the subject. If no other good results from the expression of our sentiments, it will relieve us from the disagreeable duty of reading communications which can be read only to be rejected. As long as we have the editorial charge of the Register, it will, hereafter, only be labor lost to write and convey to us articles having an illiberal or unfriendly bearing upon the clergy.

As it respects the title, which is the ostensible subject of the following article, we are quite confident that neither the members of the profession to which it is given, nor the public generally, attach any great value or importance to it. There is some convenience in such brief and universally understood professional distinctions. A usage so harmless, and, at the same time, so general, is tolerated and perpetuated partly because it is of too little consequence to justify the effort that would be required to abolish it. The literal signification of a title is but little thought of and almost wholly disappears, in common usage. The title is for the most part a mere arbitrary mark. Men infer from it, nothing in reference to the character, but merely the office or calling, or description of persons to whom it is applied. When we see the letters Hon. preceding a man's name, it never occurs to us to imagine that he is any more honorable than others, but simply and solely that he has been a member of the State Senate or Council, or of Congress, or held some other office to which usage has attached that prefix.

It is as possible, perhaps, to exaggerate the objections to such titles, as it is to over-estimate their value and desirableness.

Roger Williams was discharging the duties of the ministry, in the beneficent exercise of his great abilities and noble spirit, in the venerable Church at Plymouth, spreading the light of the Gospel among the interesting native tribes in that vicinity, to the love and confidence of whose hearts he always had a singularly cordial and ready access, and by his prayers and teachings sanctifying and edifying that chosen company, the Anniversary of whose landing on the Pilgrim's Rock, is on Monday next to be celebrated with even more than usual interest, when suddenly the scene was overcast, and his usefulness utterly destroyed, in consequence of his undertaking, like our correspondent below, to beat down by violence a title, then in general use, and liable to similar objections, as those adduced by F. At that time it was the custom to attach the prefix "*Goodman*" to the names of such persons as by the conventional courtesies of our day are addressed or spoken of by the style and title of *Mr.* Instead of saying *Mr.* Smith, for instance, it was the practice then to say *Goodman* Smith. All went on very well—nobody was deceived by the import of the title—no one thought of its import—men formed their opinion of each other, as they do now, by observation of their actions and general deportment, while the prevalent fashion had no other effect than to serve as an embodiment of, and a tribute to, the spirit of courtesy and charity spontaneously pervading society. Roger Williams was inclined, like many amiable and worthy persons in our day, to have his thoughts concentrated, from time to time, with an absorbing interest upon some one point or topic. We rejoice that it was so with him, for one of the results of that habit of his mind, was the glorious inheritance of religious liberty that he bequeathed to us. Now it happened that the one idea which took possession of his thoughts and feelings while at Plymouth was this practice of calling all sorts of men *Goodmen*. His theology recognised the only goodness existing in human nature as the product of the new birth; and he forthwith took the ground that none but regenerate persons could in truth be called by the title *Goodman*, and commenced an earnest and violent warfare against the usage of the community by which the title was bestowed indiscriminately and without evidence, in each case, of actual conversion. A fierce quarrel finally ensued, which led to his expulsion from his ministry at Plymouth, and to alienations and animosities which embittered the remainder of his days, and involved many others in suffering and ruin.

The title of Mr. or Master, which is of such universal prevalence, at the present time, might be made the occasion of an enthusiastic crusade, as eminently anti-republican, fatal to independence, and, in fact, worthy only of willing and abject slaves.

We mention these things merely to illustrate the idea that too much importance may be attached to the objectionable features of such conventional practices. At the same time, we think, that reforms, in such particulars, are among the legitimate evidences of the progress of society, and we sympathise substantially with the object which F. aims to promote. We believe that the clergy generally do. They have no particular attachment to the title of Rev.—many of them are quietly disusing it, and giving their influence modestly, and with a moderation imposed by good taste and good feeling, to its discontinuance. It is evidently gradually going out of fashion. And we confess that we look upon the abandonment of this and all other mere titles of distinction, as called for by the spirit of true refinement and of modest and dignified self-respect, as well as by the genius of our institutions and of the Gospel.

Indeed there are many points, in which amendments may be effected, and are every day more and more demanded, in the position and aspects and modes of action of the ministry, regarded, as the prominent and most effective part of the moral and social machinery, by which the world and the Church are to be reconciled and made one. To these points attention must be called, from time to time, that the public mind may gradually be matured for such amendments as shall be found desirable; and for this reason we shall be inclined to encourage communications to our paper, which may suggest, in good feeling and good taste, any improvements or alterations, that may have for their end an extension of the influence and usefulness of the Christian ministry and ministrations.

As the following article, while it contains some valuable suggestions, seems to have rather an unfriendly and illiberal bearing towards the clergy, we cannot admit it without a few words of comment.

The ministry, of the several denominations of the country, is, in all respects, a voluntary institution. The people, appreciating the importance of regular public religious exercises on the Lord's Day, and at other times, and feeling the value and need of pastoral offices in the private spheres and personal vicissitudes of life, see fit to provide the services of competent persons, for these ends. This is a want which all sects experience, and with one consent have sought to supply by sustaining a ministry. It is an essential and universal institution.

Any sweeping aspersions upon the clergy as a body are as unjustifiable as upon any other profession of men who are needed and sustained by society. General comparisons between the members of different professions or callings are very liable to be vitiated by personal prejudices, accidental associations, and narrow views. The truly liberal man will delight to recognise the beneficent uses they all and severally answer, and will endeavor to increase their influence to do good. It is a very decisive symptom of contracted prejudice and an evil state of the affections to manifest a disposition to denounce or sneer at whole classes of men.

Who that has had the slightest opportunity of observation in actual life can fail to appreciate the infinite value of the good physician, that messenger of mercy to suffering humanity, or the innumerable occasions on which the honorable and enlightened lawyer is enabled to adjust the perplexities and secure the rights of others! They are noble professions, and those who fill them worthily, are deserving of the highest esteem of mankind.

We are glad to have the subject of the character, and claims of the clergy brought to the test of public scrutiny. Were it not for such detractive intimations as those of F., or the direct denunciations certain professed reformers have thought proper to indulge in, the attention of the people would not be directed to the subject, and they would fail to estimate aright the dignity and value of the Christian ministry, as a profession. Instead of the influence and respectability of the clergy being impaired by such assaults, we are confident that quite an opposite effect will be produced.

The topics that occupy the field of their studies are confessedly the most momentous, elevated and interesting in the entire range of human contemplation. The monuments of learning and genius that constitute the literature of theology are the results of an eloquence, erudition, and power of intellect, not elsewhere accumulated to such an amount. All history, philosophy and science are included within the limits where religious truth is to be found and illustrated. On no subjects have such lavish treasures of imagination been expended as on those which belong to the great themes of theology. In point of literary culture and development the clergy, for these reasons, are now, always have been, and always will be, at least on a level with any other class or description of men. Their ordinary pulpit labors, in the aggregate, call for and bring out by far a greater quantity of intellectual product, than is derived from any other source. When the performances of the statesman, the advocate, or the author are compared, in this particular with those of the preacher, who every week elaborates one or more discourses on difficult themes, it will be seen how far the pulpit transcends every other medium through which ideas are communicated and circulated. When this consideration is adequately estimated, no one will feel justified in disparaging the clergy as an instrumentality by which civilization and knowledge are maintained and promoted. While the thousand and tens of thousand pulpits of Christendom, irradiate weekly such a multiplied and never failing illumination, spreading over the entire surface of society, reaching its remotest and most scattered settlements, and penetrating its lowest recesses, it will be impossible to depreciate, as it will be folly to undertake to deny, the influence of those who occupy them.

No apprehension need be felt that any serious, or considerable effect can be produced by those who, from any cause, venture to decry the clergy, and it becomes them, knowing the hold they have upon the frame and the necessities of society, to look with calm and serene forbearance upon every attempt to undermine them, and to listen, with candor and cheerful consideration to all that may be suggested for the sake of rendering their labors more effectual and their influence more beneficial.

Our limits, already exceeded, forbid our dwelling longer on the subject. We have not even touched upon the sphere of usefulness and labor, far more important and arduous than the pulpit, which is occupied by the clergy in their pastoral offices and influence. We may have other occasions to call the attention of our readers to the subject, as we regard it of the greatest importance to have correct sentiments current in the community, particularly in our denomination, on the relation of preacher and hearer.

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For the Register.

DEAR SIR,—I was not a little pleased at seeing a short piece in your paper, of a week before last, upon the title of *Reverend* as prefixed to the names of the clergy. It has long seemed that this title, as given to members of the ministerial profession, par excellence, was entirely unmeaning and false, and, therefore, worse than useless. Its full significence and meaning and highest truth, in such an application, would be the sole possible justification of its use—and this not only in theory, but in fact. And this significance—both in theory and fact—there is no great difficulty in proving to be entirely wanting in such degree as to justify such a distinction between this and all other professions.

The meaning of the term is, *worthy of reverence*. Now how can it be shown that the members of this profession, whether we look at them as individuals, or at the objects and ends of their employment, are so much more worthy of respect and regard, as to merit this high and broad distinction from all other classes—a distinction with so little of a difference, as to be a very invidious one, equally offensive to themselves and to others. The theory or idea, of the purpose of the profession, is the *Christianization* of the world—the making and keeping men true to the Christian standard of virtue, purity, and that which becomes a man—in other words, making and keeping men Christians in principle, disposition and practice. This is the express end of the profession, so far as its members have an end different from that which the members of all professions have before them as men and members of the community, in which last respect the minister stands on the same ground as all other men do.

Now, if the profession contained in itself all the influences and means which go to the accomplishment of its great end; and if it were strictly true to itself; or even if it contained within itself, as it has done, in times of past history, the chief part of the learning and refinement of the race, and the most of its virtue and worth; or if it held the position of peril and danger and liability to fierce persecution, that it has done in heathen lands, and did at the first promulgation of the religion; then, those who devoted themselves to it with fidelity and earnestness, might have some sort of a title to distinguished reverence and respect; though even in that case one would think, it would be more agreeable to themselves at least, to rest content with the secret consciousness of such desert, than to lay claim to this public acknowledgment of it at all times. But this is not the case with the profession among us. It does not arrogate to itself—even in profession—all the means and influences which go to Christianize the world; it contains within its ranks not a larger average of learning, refinement nor worth, than other professions; and its social position is a pleasant, respectable and safe one—with no more difficulties and trials attendant than other occupations. It stands on the same ground as the others; and receives its just due—and sometimes more—of regard, according to its deserts and title to respect. It requires no more personal sacrifice; no higher degree of moral courage; no more resolution or energy of character, to undertake and pursue this, than any other of the professions. Like all others it has its advantages and pleasant aspects, and like all others, its disadvantages and annoyances. It is no worse off—it is no better off—than all others. In every profession of life, there is much which is not exactly as we like it; which it requires some resolution to make up our minds to, and to undergo; and in all there are counter-balancing advantages, and alleviations, and satisfactions. There is probably not much difference among the various professions and occupations—leaving out of view special tastes, and strong original preferences or dislikes.

And all occupations and professions have about equal means and opportunities of usefulness to mankind, even in the highest sense, in matters of the mind and heart, the spiritual nature—would their members but see and use them. Few do more for the christianization of mankind than him who brings up a family of children as they should be and may be brought up. He creates just so many bright irradiating centres, from which Christian influences ray out upon and illume, elevate, and cheer mankind. A man may, in either of the professions or occupations of life, by the force merely of a true Christian character, exert an influence for good as great and extensive as any preaching could do. Virtue, purity and holiness are their own best propagators and missionaries; and are never propagated without their own assistance. And he who most spreads these, in whatever way, best preaches Christianity; does most to christianize the world. It may be doubted whether Christian influences and dispositions were ever more widely propagated from the lips of any preacher than they have been from the pens of many of our writers—Bremer, Dickens and others. Where is the charity sermon to compete with the Christmas carol; or where do we learn more instructive and impressive lessons for the training of the youthful, and adult, mind and heart, than in Miss Bremer's living pictures of life?

So much for the theory or idea of the profession. And when we come to look at its actual condition, how lamentably far short of this idea even, do we see the members of the profession. Without any sort of disparagment of, or derogative from all the merit they are justly entitled to, take the members of any of the great bodies into which the church is divided—the Episcopal—the Catholic—or the great bodies in our own country, and it is not too much to say that as a mass, they do not come up to the idea of their profession *so well* as do the members of the other professions about them. From many of these church bodies now, it is little want of charity, to assert that it may be doubted whether there do not proceed more influences hostile to the spread of pure, true Christianity, than in favor it. It is a strong statement; but facts, could they be gathered, it is believed, would bear it out. Why, then, do the members of that profession claim, or *suffer to be accorded* to them a title of distinction, for which there is no sort of foundation in reason and truth; and which, were there ever so much foundation for it, one would think that a true modesty and Christian simplicity, would rather lead them to disclaim and discountenance. It is utter absurdity, and folly, and falsehood to give them the title, if they do not deserve it. If they do, they do not need. And, as has been seen, in theory and fact, there is no just title to it above other professions.

But it is not only unmeaning and unfounded. It will not be difficult to show, likewise, that there is positive injury, and evil done by it. So far as it is unmeaning and false, so far, also, is it by necessity bad. All falsehoods are bad. All useless and unmeaning titles of respect are bad, as well as foolish. But more than this, it produces a misdirected and hurtful reverence in the minds of people. It tends to draw off reverence from that which rightfully deserves it, and which alone deserves it, viz: personal qualities and character, and to attach it to a name, an office, a profession. It has the same evil effects as a great deal of ceremonial in worship, and much regard for forms and modes, and days in religion. The ceremony or the form, or the day finally comes to get a regard to which it it is not entitled, while the just and legitimate reverence for that which lies behind it—God, virtue, personal religion, is weakened or destroyed; and the man is debased in mind and heart by the misdirection. Hence the hatred which at times strikes us as almost unwarranted which Protestants and our fathers entertained for the ceremonial of the Catholic and English Church ceremonies. In early times there were no distinctions between clergy and people but those which superior worth, knowledge, or experience might give. And when Christianity returns to its original purity, the same thing will again take place. For it is the state that reason and truth can alone sanction and dictate. It is enough to make one weep to see the miserable falsehoods, errors, and superstitions, which have been brought into the world and have held their place in the minds of men, and do now have their hold there, on no other foundation whatever, but this misdirected and false reverence for the sacred name, and the sacred office. Let the name then be abolished; and reverence return to its rightful objects. It is because men begin to see that they have been according an unmerited regard to many things, that there exists that want of reverence which is so much complained of. They have cast off the undeserving, and have not yet settled the true. Let all objects of false worship be taken from before their eyes, and their hearts will, by their own instincts, bow (and their head will follow, and their acts will prove the sincerity of their homage) before that which ever has, and ever will attract to itself the hearty veneration and love of mankind—disinterested, active, Christian virtue, and sincere, intelligent and well-directed efforts for the highest good of humanity, and, in that, the best service of God. Here may the true Christian minister always gain a reverence, to which it will seem but mockery and derogation to attach a name, which is thus common, unmeaning and traditionary. For it will be a reverence which is his own personal property, belonging to him, and to him alone, and not a mere "appendage to a circumstance." Those only stickle for traditional respect who are deficient in their claim to any real respect. Those only catch eagerly at reverence thrown to men in a mass, who feel a lurking consciousness that they would get little or none as individuals.

Let this title then, false in theory, false in fact, hurtful in its effects, no longer cumber the ground. Let the younger members of the profession take the initiative in the matter. For to them it is peculiarly inappropriate; and they may be supposed to be less attached to old usages and observances which from long habit, may become dear as their heart's blood to those more advanced in life, into which life they have entered, and become, in a manner, a constituent part of it. From them it is hardly to be expected or asked that they should lead in such action. But for the others there is no excuse. Let them give fair notice to their correspondents, and then treat all communications addressed with this appendage, as editors treat contributions on which the postage is unpaid. Their names will thus lose an useless incumbrance, and themselves gain not merely in self-respect but real and deserved respect from others.

Dec. 9, 1845. F.

NEW PUBLICATIONS.

I. **The Legal Rights, Liabilities and Duties of Women; with an Introductory History of their Legal Condition in the Hebrew, Roman and Feudal Civil Systems; including the law of Marriage and Divorce, the social relations of Husband and Wife, Parent and Child, of Guardian and Ward, and of Employer and Employed. By Edward D. Mansfield, A. M., late Professor of History in Cincinnati College, Author of the Political Grammar, and Corresponding Member of the National Institute. Salem: Published by John P. Jewett & Co.**

The reader will find a notice of this work, in our advertising columns. From a glance at its contents and a general survey of its method and mode of treatment of the subject, we cordially concur in the encomium of the Editor of the Cincinnati Daily Gazette. The appearance of the volume, its type and general execution, the clear and manly style in which it is written, and the good sense and judgment of the author, all conspire in rendering it an agreeable, interesting, trustworthy, and instructive work. The writer does not give any indication of extravagant theories or aims.—Not only every woman, but every man may derive from it much useful information. We know few publications of more practical value, and all the interests of society would be benefitted by its general circulation. The following extract will show the views which the author entertains and on which his work is based.

'It may be asked, what now remains to improve the condition of women? In my opinion it consists chiefly in two things: 1. In an improved EDUCATION; and 2. in enlarging the circle of EMPLOYMENTS for laboring women.—As to the first point, it is desirable that they should be educated for three purposes. 1. That they should, as *mothers*, be the fit TEACHERS of infant men. 2. That they should be teachers of AMERICAN men; and 3. That they should be the fit teachers of CHRISTIAN American men. Almost the whole of this kind of education is comprised in a single direction: that they should undergo such discipline of mind and affections as to learn *to think, and think rightly*. The power of thinking, and the disposition to control that power to right ends, is the highest result to which any education, however elaborate, can arrive. That this power is not identical with mere knowledge is sufficiently proved, by the number of men of learning, without what the world calls sound sense; and the number of women with elegant accomplishments, without thought. That when possessed, it is not always accompanied with those peaceful and virtuous dispositions which our holy religion teaches, is equally proved by the long array of brilliant men and illustrious women, whose lives have afforded no example of good to mankind, and to whom no historian would point to illustrate any other idea than the too frequent success of talent without principle, and distinction without virtue.

Had the *mothers* of mankind been taught to *think rightly*, these examples of perverted intellect and injurious success would either not have occurred at all, or only as sparse and spared monuments to the frailty of human nature.

As to the second point, a greater *variety of employments* for laboring women, the observation of most intelligent persons concurs in admitting its necessity. The limitation of employments, among thousands of poor women, to the vocations of the family or the needle, occasions too great a competition for those labors, depreciates the price of their labor, makes them dependent upon men upon whom they ought not to depend, and finally causes no small share of all the real suffering and poverty which society experiences. There is no need of the limitation of women to so narrow a circle of employments; because there is a vast amount of sedentary occupation, in which men of full health and strength are now employed, and which women could do equally well, and with more propriety.

I pass over these topics, however, with this glance at their importance, because they do not properly belong to a work, whose main object is a description *of the legal relations of women*. In leaving this essay for that field of inquiry, I must congratulate every daughter of men, upon the vast amelioration in the condition of her sex produced by the Christian dispensation; especially for that modification of laws which exists in the United States; and yet more for that delightful prospect of Christianity accomplished among men, which seems drawing rapidly near; at least, that reason, and Scripture, and experience all unite in indicating some grand CRISIS in the affairs of the human race; from which newer, better, and more beautiful forms of human society will be evolved. *What* they will be, we may not now know; but it is impossible to believe that for two thousand years the principles of Christianity have been gradually extending the circle of their influence; that governments, founded on right have been increasing and are better understood; and that the arts have been multiplying in number and power, till they have advanced beyond the limits of prior imagination; and yet there shall follow no great results to human happiness; that women shall not partake the general elevation; that want shall not be alleviated; and that suffering shall remain undiminished! We look to a far different picture, painted by the pen of prophets and evangelists in ages past; to a time not far distant, when the electric current which is about to encircle the earth with a cordon of instantaneous intelligence shall be a type of that flow of sympathies, charities and instructions, poured through the brotherhood of man, by CHRISTIAN LOVE.

The particular treatment of its topics is exhibited in the following section.

'The *relation* of parent and child, like that of husband and wife, is founded in the laws of nature and religion. It commenced with the first pair, and will be as lasting as the human race on earth. To this relation all the three classes of laws (viz. those of nature, revelation and civil society) apply with full force. So close are the ties of natural affection towards offspring, that if there were no other laws than those of nature, the majority of mankind would unquestionably perform all the duties which that relation requires. In fact, in some persons, especially mothers, this affection amounts to an absolute and unconquerable devotion. Notwithstanding this fact, however, there have been many melancholy examples to the contrary.—*Infanticide*, we have seen, has often been committed even in Christian countries; and in heathen nations it has been one of the strong and frequent proofs that the dark places of the earth are the habitations of cruelty. So, on the other hand, though most children venerate their parents, it is still true, that savage nations often treat the aged as incumbrances; and instances are often found, in civilized lands, of most barbarous and cruel treatment of children towards their parents. This fact makes the necessity for other laws. The divine law, therefore, is most explicit in its injunctions and commands. St. Paul describes those who are without natural affection, as those who are given over to a reprobate mind; and commands children to obey their parents. What the natural law has founded and the revealed law confirmed, the law of civil society also enforces. It follows the relation of parent and child, from the first moment of being, through all the duties of life; and prescribes rules, by which these duties, so far as society can take knowledge of them, shall be performed. In making a brief outline of these rules, I shall consider the subject in the following order, viz:

1. When does being, *in law*, commence?
2. What is legitimacy and illegitimacy?
3. What is the power of parents over children?
4. What are the disabilities of non-age?
5. What are the duties of parents to children?
6. Where does the right of custody rest?
7. Duties of children to their parents.
8. Rights of society over orphans.'

The interest of the work is enhanced by specific examples from history, as that of the Mother of the Gracchi.

'A few instances we will select to illustrate in a clearer and stronger manner, than any general description could do, the characteristics of the best class of Roman women. There are some which stand out in Roman annals nearly as conspicuous as her warriors, poets and statesmen.

Of this class was CORNELIA, the mother of the Gracchi. In this lady every circumstance of birth, life and character, conspired to give her a glowing and ever-living page in history. Two thousand years have passed away, and yet her name and her character stand out as freshly as if she had been cotemporaneous with Elizabeth and Mary. She was the daughter of Scipio Africanus, the conquerer of Hannibal. Such descent could hardly have received an addition of glory or distinction. Yet, such was the life of Cornelia, that even the fame of Scipio received new lustre. She was married to a man who, though he filled many high Roman offices, yet derived still greater dignity from her virtues. This was Tiberius Gracchus, the grand-son of Sempronius, who was eulogized by Cicero for wisdom and virtue. He was thought worthy of Cornelia, and the event proved that one was as remarkable as the other, for what in that age of the world must have been deemed the highest excellencies of the human character. Tiberius died, leaving Cornelia with twelve children.—Her character was such, that Ptolemy king of Egypt paid his addresses to her, but was rejected. She devoted herself to the care of her house and children; in which she behaved with the greatest sobriety, parental affection and greatness of mind. During her widowhood, she lost all her children except three, one daughter who was married to Scipio the younger, and two sons, Tiberius and Caius Gracchus. Plutarch remarks, that "Cornelia brought them up with so much care, that though they were without dispute of the noblest family, and had the happiest geniuses of any of the Roman youth, yet education was allowed to have constituted more to their perfections than nature." This remark may show in forcible colors the vast influence of mothers in the education of youth.—It is certain that there is no natural genius which may not be improved by education, and it is equally certain that no human being can have as much influence on that education as the mother.

Cornelia survived the death of her sons, which she bore with great magnanimity. They had been killed on consecrated ground, and of these places she said, that "they were monuments worthy of them." She lived subsequently a life of elegant and hospitable ease, surrounded by men of letters, and courted by the great.—We cannot have a better idea of the close of her life, and of the high estimation in which she stood, than by the very words of Plutarch.—This writer closes the lives of the Gracchi with this account of Cornelia.

"She took up her residence at Misenum, and made no alteration in her manner of living. As she had many friends, her table was always open for the purpose of hospitality. Greek, and other men of letters she had always with her, and all the kings in alliance with Rome expressed their regard, by sending her presents and receiving the like civilities in return. She made herself very agreeable to her guests, by acquainting them with many particulars of her father Africanus, and of his manner of living. But what they most admired in her was, that she could speak of her sons without a sigh or a tear, and recount their actions and sufferings as if she had been giving an account of some ancient heroes. Some therefore imagined that age and the greatness of her misfortunes had deprived her of her understanding and sensibility. But those who were of that opinion seem rather to have wanted understanding themselves; since they know not how much a noble mind may, by a liberal education, be enabled to support itself against distress; and that though, in the pursuit of rectitude, Fortune may often defeat the purposes of VIRTUE, yet VIRTUE, in bearing affliction, can never lose her prerogative."

The whole life of Cornelia presents a beautiful character; and from the facts which have come down to us we may draw these inferences.

1. Cornelia must have been educated in a very superior manner by *her father*. For in no other manner can we account for her knowledge and love of literature; nor for the fact, that while yet young she was regarded as worthy of the most virtuous and noble men of Rome. 2. She must have been, from the beginning, a woman of *fixed principle* and *undaunted courage*; for, in no other manner can we give a solution of her rejection of the king of Egypt, her unremitting care of her family, the high education of her sons, and the great influence she held over them. 3. She must have *cultivated* literature and the graces of conversation; for, how else could she have drawn round the fireside of a retired widow, the men of letters, and even the compliments of distant princes!

From all this we may draw the conclusion, that it is quite possible for a woman to be a woman of letters, and yet a good housekeeper, a good mother, a very agreeable companion, and a useful member of society.

The result of the author's labors is justly stated in the words in which, at the close of the volume, he defines the purpose for which they were undertaken.

'We have now discussed the chief topics and legal principles which concern the condition of women, as members of civil society. They are those which regard them in the relations of a CITIZEN, A CHILD, A WIFE, A PARENT, and the HEAD OF A HOUSEHOLD. If any useful intelligence has been communicated to any minds, the object of this work is accomplished. If it awakens any inquiry or study in relation to the great philosophy of civil society, it will have done some good for the republic. If it has informed the women of the nation upon the rights and duties peculiar to themselves, it will have done no small service to them.

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II. Home: a Thanksgiving Sermon preached at King's Chapel by George G. Ingersoll. Boston: 1845.

We have read this discourse with great satisfaction; and can easily understand the wishes of the hearers in King's Chapel, first, that it should be repeated from the pulpit, and then that it should be given them from the press. A slight violence, it must be confessed, is done to the text;—the preacher applying it to one of the thousand *blessings*, for which we should be grateful, while Job, from whom he takes it, is speaking of the *thousand* offences, for no one of which sinful man, if strictly dealt with, could answer. But all Scripture is given for our benefit; and we will not object to an *ingenious*, provided it be not a *perverted* use of it. In this instance it is happily employed in reference to one of our highest temporal blessings,—that of Home. And thus does Dr. Ingersoll speak of it.

'Home! it is the paradise of Infancy, the tower of defence to Youth, the retreat for Manhood, the city of refuge for Old Age! Recollections, associations, cluster round it—O, how thickly! Enjoyments are tasted there, whose relish never dies from the memory. Affections spring, and grow there, through all the turns and overturns of life, and which last on, stronger than death. The thought of its early innocence has kindled anew the flame of virtue—almost smothered beneath a heavy mass of follies and crimes. The vision of Home has come upon the soul of him who was dying in a foreign land, and made him feel that he would die willingly could he breathe his last breath in the midst of the familiar looks, and tender voices, of Home. The thought of this one spot has put a courage into the heart, a power into the arm, that has driven back the invader from the land; or else led men, freely, to moisten with their blood, the soil they could not save.

I might go on long with words and thoughts like these, but there is no need that I should. I am not telling a tale to deaf ears; I am not speaking a strange language that asks an interpreter; I am not dealing in improbabilities and fictions—the mere coinage of the brain. I know that I am understood. And when, from the multitude of mercies, I make this selection; when I take one of a thousand blessings, and that one, Home—in itself a thousand—I am persuaded that I have chosen one which must awaken thanksgiving in every heart capable of such emotion.'

And then, having spoken of the duty of *improving Home*, and making every House a Home, by love and confidence, by mutual kindness, mutual forbearance, cherished harmony, interchange of service, union of feelings, and wishes, and efforts, by joyous looks, and sweet-toned voices, and helping hands—The preacher adds.

'There is one view, one point on which I would say a few words. It is one more immediately connected with the rejoicings of *this day*—and one, also, that is appropriate to the season of the year. And this subject is, the enjoyments of Home; the pleasures which it can be made to bestow; or to bring it directly, and fairly, before us,—the relation which Home bears to our recreations, our amusements. I here refer to a too common mistake—that Home is indeed the sphere of our most important and dearest duties; that Home is the scene of our warmest, purest, best affections; but, that our amusements must be sought for abroad. Do we not, too often, hear expressions like this—I do not allow myself any relaxation, for I confine myself at Home. Or, we hear one thus urged to join an excursion—you must go, you really need it, it is your duty to partake of some amusement, you have kept yourself so much at Home. Now, I say nothing against going abroad for recreation—within its right limits it is all well—but I do say a great deal against the principle that is included in these expressions, which is, that in order to get amusement we must go abroad for it,—that Home has its duties, and its affections, but not amusements. I do say, it is false, and foolish, and wicked! thus to make Home a working place, where we toil, and toil, in a round of duties, till we require refreshment, and then we are turned loose to recruit ourselves abroad. I do say, the man who believes that he must find all his amusements away from Home, does not understand what Home means; or else he has some amusements that he ought to be ashamed of. I do say, the woman who believes that she must escape from Home, that she may be amused, most truly deserves our pity, or sharp rebuke—for she must be unhappy there, or not true to her high calling. I do say, the man who, when he needs recreation, supposes he must, necessarily, leave his Home behind him, and go forth into the streets, the news-room, the bar-room, the refectory, even the Lyceum, does not realize how much happiness he loses, nor how much guilt he incurs. I do say, the woman, who, while she believes Home is the abode of care and even love, still supposes that amusements lie only in the shop, the excursion, the party, the assembly, or even the Lecture-room, labors under a mistake fatal to her mind, her heart, and the peace of those whom God permits her to influence. I do say, too, that parents, who are teaching this lesson to their children, are inflicting on them an incalculable wrong. They are loosing some of the strongest ties which bind them to virtue. They are teaching them, by their own example—that instructor so easy to be understood, so powerful to persuade—to look for amusement anywhere else than at Home. And if, in their inexperience, they mistake; if, through the force of temptation, which they have never been taught to resist, they seek their recreation in the abodes of guilt and shame;—I say—not always, indeed, still, in many and many a case—it is, because Home has never been made to them what God intended it should be, what their young minds could reverence, and what their young affections would have gladly clungto.' * * *

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III. Reflections in Retirement by the author of Pious Thoughts. Boston: Samuel G. Simpkins.

This little work is pervaded by a truly devout spirit, which it will be likely to impart and confirm in all those who use it as a manual and guide for private meditation and prayer. It would be a most appropriate Christian gift for the season. The writer, with simplicity and naturalness of expression gives utterance to those sentiments of piety, faith and love which have upheld her heart during 'twelve years, in which she has suffered wearisome nights and days, from pain and sickness,' and which will be found sufficient for all, in the trials and afflictions of life.

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IV. The American Review; a Whig Journal of Politics, Literature, Art and Science. No, 12. Dec. 1845. Wiley & Jordan.

The 'Democratic Review' No. 90, vol. XVII. Dec. 1845. Saxton & Kelt.

It is one of the compensating incidents connected with the strife of parties, that the rivalry between them takes the form of an effort to excel in these two monthly magazines. We notice a constant improvement in them both. The present number of the Whig Journal contains, among other good articles a very excellent one upon the 'Anti-Rent Movement' by D. D. Barnard. A superior and high toned critique upon the 'Wandering Jew' is in the Democratic Review, which is also embellished by a striking engraving, from a Daguerrotype likeness of Caleb Cushing.

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V. Poetry for Home and School'—Part Second. Selected by the author of 'Theory of Teaching' and 'First Lessons in Grammar.' Boston: S. G. Simpkins.

From the list of authors whose works have contributed to this selection, and from a cursory review of its contents, we are confident in recommending it to the public.

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VI. Unitarian Annual Register for the year 1846.

Messrs. Crosby & Nichols have published the above work. It contains a great amount of useful information, interspersed with appropriate reflections and instructions. We trust that it will be so generally patronised that the publishers will be encouraged to continue it from year to year. If the ministers and laymen of the denomination perform their part, in sustaining such a publication, we are quite sure that it will be rendered a most valuable means of information and efficient instrument for the advancement of the cause.

CHRISTIAN LIBERALITY.

FLEMINGTON, N. J. Dec 9, 1845.

Perhaps the readers of the Register remember an instance of liberality shown by Rev. Mr. Olmsted of this place two years ago. And in the hope of provoking others to love and good works I now would publicly say that he has again shown me the like favor. Of his own good will he offered me his session room last Sunday afternoon, and gave up his Sunday school for the day that the room might be free for me. Some of the members of his choir were present and gave us excellent singing.—Of course I avoided in the sermon all allusion to controverted doctrines and merely showed the folly of trusting in outward circumstances for religious aid, instead of trusting in God, from Jeremiah 37: 9,—believing that the preaching of doctrines that all must receive would do most toward softening the prejudices of others against us. The room was well filled, there being 150 or 170, Baptists, Presbyterians, and Methodists present, and some dozen or twenty of our own faith. E. N. P.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PHENOMENA OF REVIVAL CONVERSIONS.

The passage, below, taken from an orthodox paper, will afford food for reflection to him who is curious to trace the springs of action and passion which are made to contribute to the excitement of a camp-meeting, or any of the other modes of getting up a revival.

The calm of exhaustion which naturally succeeds a long continued violent action of the bodily and spiritual faculties, is mistaken for the descent of the divine spirit, and the occurrence of the new birth.

'As I stepped upon a campground last summer, in company with two Presbyterian ministers, I learned that one fact above all others gave interest to the services that day. It was the personal *presence of a man* distinguished among his neighbors for his worldly intelligence, enterprise, and success; and from his family by the contrast in their religious sentiments and character. He had two sons in the ministry, and a wife, sons, daughters, and many kindred in the church. As for himself, for near half a century no man in the country stood so proudly, boldly, pre-eminently opposed to all religion, and separate from all its observances. I engaged to preach the next day.

On my arrival, near the appointed hour for preaching, the one idea that filled every heart and tongue, told of this notable infidel *at the altar*. I entered the pulpit, crowded with ministers, all overhanging and looking down with sympathy and tears upon the scene below. There was seen a multitude of prostrate ones seeking mercy, but all eyes, ears, and hearts, seemed to be fixed upon the *great sinner*. There he was, a large and powerful man, with strong and manly countenance and voice. There he was *upon his knees*, with face and arms uplifted to heaven—in tears and terrors abundant—pouring out the most piteous outcries for mercy human ears ever heard. When he was told that Jesus was standing by ready to save, with the most hopeless anguish he exclaimed. '*It seems to me God is a great way off.*' When I re-assured that God would have immediate mercy upon him—even upon him—if he would rely upon his Son, I shall never forget the pathos with which he looked up to heaven, wrung his hands, and responded amid groans and tears—'For forty years I have been flinging my wick-

dness, it seems to me, in the very teeth of my God, and how is it possible he can have instant mercy upon such a wretch as I am!' At one time every breath conveyed the confession, petition, desperation, or unutterable groan of a bursting heart. At another with the most earnest entreaties he besought every body to pray for the *chief of sinners, near to hell*. On one occasion, perceiving at a distance lines of sinners standing around upon the outer seats looking on and weeping at his misery, he sweepingly conjured them, if unconcerned for themselves, to join the ministry and Christians in crying to God for his poor soul. The period allotted for the morning service was exhausted in prayers, instructions, and exhortations, addressed to the anxious.

At the close of a sermon, in the afternoon, I endeavored to place the plan of salvation within the reach of all men, and especially of the heaven-daring and hopeless infidel, and retired with the presiding elder to change my raiment, leaving crowds behind us rushing up to the altar. In a few moments the presiding elder arrested our conversation, by stretching out his hand towards the assembly at the time of an unusual outburst, exclaiming meanwhile, '*Hear those shouts!*' Then pausing and listening for a moment, he brought his hands upon his knee with a solemn emphasis and cried out. '*Williams is converted!*' It was hardly a moment before a friend entered the preacher's tent, and said that Williams was converted, and wished to see me.

After a short period, I returned with the elder to the congregation. There indeed was the man so long an enemy to God and all religion, but oh how changed! Not on his knees now! No tears—anguish—remorse—writhings now! No indeed! There he stood, erect and happy amongst the sons of God—telling of the amazing mercy of the Savior—and receiving the congratulations of his kindred and christian friends. No sooner did he discover us, than with a calm and triumphant port he advanced slowly toward me, and throwing out his hand with dignity and affection, he shook mine vehemently, and cried aloud, 'STRANGER! WHERE DID YOU COME FROM?' That a hopeful convert should look with such interest upon the *instrument*, is not a little shocking to the minister, and *is* in general rather a bad mark for the subject, since it indicates that peradventure he had never seen the *Great Agent*. I am happy to say, however, that my good friend bears himself as a man of God, and by a decided and steady Christian course, has won universal respect as a changed man.' [Christian Observer.

REVIVALS IN THE SLAVEHOLDING STATES.

The Southern division of the orthodox churches continues to rejoice in extensive revivals. We copy the following notices from the Christian Watchman (Baptist) of this city.

'Tidings of deep religious interest come to us from the South. In Alabama and Mississippi there have been most extensive revivals of religion, and many men of high rank and influence, have been hopefully converted and united with Baptist and Methodist churches chiefly. The shower of Divine grace seems to be rolling northward. In the Baptist church at Portsmouth, Va., there has been a season of unusual religious awakening; about ninety persons having professed conversion, and more than seventy having been baptized. Richmond, too, is just beginning to feel the quickening influence; united meetings having been held alternately at the First and Second Baptist churches for two or three weeks past.

There has been a meeting near Tuscaloosa that lasted seven days, in which all the evangelical denominations were united, and never have I seen such an outpouring of the Spirit of God. Ministers of the different denominations preached in turn, and all seemed to have but one object, the salvation of the souls of men. A large number profess to have *found Him* of whom Moses and the *prophets* did write.

I have *spent* two of the last three months in almost continual labor, preaching day and night, praying and conversing with anxious sinners. There is now another meeting in progress in the city of Tuscaloosa that has lasted 21 days. Already more than 200 have professed a hope in Christ. There is scarcely any thing talked of in the streets of T. but religion.'

RELIGIOUS EDUCATION OF SLAVES.

The novel positions taken by those persons in the South who have come forward as the defenders of slavery on its merits, and the various circumstances which are attracting an extraordinary attention to the subject, are working some good results. The Southern people feel that the eyes of the world are upon them, as they never were before, and many among them are seriously impressed with the responsibility of their situation. The following is from the Southern Christian Advocate, (Charleston, S. C.)

The circuit now embraces the larger part of Barnwell district and portions of the district of Edgefield, Lexington and Orangeburgh, but as Methodism has yet much of its mission to accomplish in the district of Barnwell, when prejudice is overcome, and 'Christianity in ear nest' more extensively prevails in this important field, it will be time enough to contemplate a division. There have been received on trial the present year, one hundred and sixty seven members, one half of whom are colored. The greater portion of the colored members are the negroes of Governor Jas. H. Hammond, who, at a cost of some ten or twelve hundred dollars, has erected a very handsome church for the benefit of his negroes, and the use of the M. E. Church South. Our fourth quarterly meeting was held here in Oct. last, and the church dedicated to the worship of Almighty God by our estimable presiding elder, Dr. Capers. The building is beyond the ordinary style of country church edifices; it is neatly painted inside and out, glazed &c. We have a small society of whites here, and expect an increase, while a large class of catechomens receive the benefit of regular catechetical instruction from the preachers of the circuit. [Southern Christian Advocate.

A NICE DISTINCTION.

Rev. A. A. Phelps has published an article in the Boston Recorder addressed to Prof. Stowe, in which he says:—

'We have never asked, that all slaveholders, under all circumstances, should be excluded.—So far from it, we have insisted that none should be, without the previous circumstances of instruction and admonition. Our doctrine is and has been, that slaveholders under *the* circumstances *of instruction and admonition, given and resisted*, should be excluded. We insist only, that as with drunkenness and other sins, the missionary shall give instruction against slaveholding; that the practice of slaveholding in resistance of such instruction shall be prima facie evidence against a man, and constitute a ground of previous inquiry and admonition; and that its continuance in resistance of instruction and admonition, both, shall be his exclusion.

PASSAGE BETWEEN A MINISTER LEAVING HIS PEOPLE AND A PARISHIONER.

The Editor of the Lutheran Observer, giving an account of a leading church of that denomination, and of a series of its ministers, succeeding each in rather quick succession, and of which he was one, relates the following anecdote. The valedictory compliment of the parishioner was rather equivocal, but the minister gave a good turn to it:—

'On one occasion when a minister was about to dissolve his connexion with the church, a pious old patriarch who had been an exemplary member for half a century, remarked to the pastor: 'Well br., every body is in distress about your leaving us, and my good old wife is crying over it; they think our church will now be broke up. But I am not troubled in the least; for every time these forty years that God took a minister away from us, he sent us a better one in his place, and I have no doubt he'll do so again.' 'Thank you, good father,' replied the pastor, 'he may easily send you a better one; but if the character of your pastors has been improving these forty years, what a holy people ought you not to be?' 'True, true, true,' rejoined the good old man, 'may God pardon our unprofitableness and make us a holier people;'—and his moistened eyes too plainly betrayed the emotions of his heart.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ On Thursday, Dec. 11th, the two branches of the Municipal government of Boston came to a choice of Mayor, in the place of Hon. Thomas A. Davis, deceased, and Hon. Josiah Quincy Jr. the Mayor elect for the ensuing year, received 43 out of 47 votes, and was forthwith sworn into office.

☞ Commodore Jesse D. Elliott, the 10th Post Captain on the list, of the United States Navy, died at his lodgings, in Philadelphia, on the 10th inst., after a long illness.

☞ Hon. John Cotton Smith, member of Congress from 1800 to 1806, Governor of Connecticut from 1812 to 1817, and President of the American Bible Society, died at his residence in Sharon, Ct., on the 7th instant in the 81st year of his age.

☞ The Secretary of the Treasury of the United States has ordered the Revenue vessels on their respective stations, to be on their cruising grounds, with the requisite supplies for vessels in distress during the winter, and to keep at sea as constantly as possible.

The Secretary of the Navy, in his annual Report, recommends many important reforms in that branch of the service, particularly the power of placing incompetent or disabled officers on furlough, at much reduced compensations, thus setting them aside and giving the full emoluments of rank, and opportunities of service and promotion only to the meritorious.

☞ In the Senate of the United States the democratic nominations were defeated, for the offices of the Senate, but were confirmed in the selection of the Chairmen of Committees.

Mr. Adams is placed, as for several Congresses past, at the head of the Committee on Manufactures in the House. With this exception all the chairmen of important committees are of the democratic party in both Houses. In the Senate, Mr. Allen, of Ohio, the most uncompromising advocate of our extremest pretensions to Oregon, is the Head of the Committee of Foreign relations. Mr. Calhoun of Finance, Mr. Benton of Military, and Mr. Fairfield of Naval affairs, and Mr. Ashley of Arkansas, of the Judiciary. A similar disposition of the leading positions, on Committees, was made in the House.

The remonstrances against the admission of Texas, as a slave State, were referred, in the House, to the Committee on Territories consisting of 5 members from slave States out of 9.

☞ The Pilgrim Festival at Plymouth this year, will be held under circumstances of uncommon attraction. The President of the Society, Judge Warren, has interested himself in the arrangements and will direct the movements and festivities of the day. The new railroad affords facilities, of which large numbers will avail themselves. Every thing will be done to enhance the delights of an occasion which always affords the highest and purest satisfaction to those who honor the ancestry of New England, and are alive to the associations of unparallelled interest which gather around the rock on which the Forefathers landed, and the consecrated hill-top where their ashes rest. Religious services will be performed in the Church, but the addresses expected on the occasion will be delivered at the dinner table. It is understood that Governor Everett and Rufus Choate will be among the speakers. The highest eloquence, we may be sure, will illustrate the occasion, and combined with wit and humor, preside over the festival.

☞ On Wednesday, Dec. 10th, in the House of Representatives, Mr. Douglass of Illinois, who is chairman of the Committee on Territories, to which the anti-Texas remonstrances have been referred, introduced a joint resolution for the admission of Texas into the Union with two Representatives. The resolution was made the order of the day for Tuesday, Dec. 16th. On the same day, in the Senate, Mr. Lewis of Alabama, introduced a bill for the same purpose which was read a first and second time, and referred to the Judiciary Committee.

☞ There has been a destructive fire at Bridgeport, Connecticut, consuming some forty or fifty buildings.

☞ The reports of the Secretary of the Treasury and of the Postmaster General were received. The Secretary of the Treasury repeats the views and speculations of the President: The Postmaster General recommends an increase of the tax upon the people's correspondence, as follows. Instead of a half ounce, a quarter of an ounce, for a single letter.

A single letter under 50 miles,	5 cents.
" " between 50 and 300,	10 "
" " over 300 miles,	15 "

☞ We are surprised that a paper so liberal in its spirit as the London Inquirer, should allow itself to co-operate in keeping up a prejudice against this country, by circulating incorrect and unjust gossip about the condition of society here. We find under its 'miscellaneous' head, the following.

'THE DIGNITY OF THE BAR IN THE NEW WORLD. At Hudson, New York, a few weeks ago, the Attorney General (Mr. John Van Buren) and Mr. A. Jordan had a boxing match in the court house, the Judge crying order, and the sheriffs interfering to separate the combatants.'

Truth required it to be added that the offending parties were instantly committed to prison by the Judge, although one of them was the son of an Ex-President, and the prosecuting officer of the State!

Our English friends will discover, by and by, that in no country is the dignity of the law more appreciated, and in no country the order and peace of society better secured, than in this.

ROXBURY. The citizens of Roxbury, at the town meeting which was held on Monday, for the purpose of considering the question of applying to the legislature for a city charter, after discussion of the subject, referred it to a committee of fifteen citizens, to consider and report at an adjourned meeting, to be held on the 29th inst. They instructed the committee to print and distribute their report previous to the meeting.

At the same meeting a proposition to adopt measures to suppress the sale of intoxicating liquors, in violation of the laws, was discussed, and a resolution that the selectmen be instructed to prosecute all violations of the law, in the town of Roxbury, and bring the offenders to justice, was adopted by a unanimous vote. [Daily Advertiser.

CALIFORNIA. The New York Courier & Enquirer says that the suggestion made some days ago by a correspondent of that paper, that the object of Mr. Slidell's mission to Mexico was to negotiate for the purchase of California, seems to be confirmed by intelligence recently received from Mexico through the Havana papers. It was reported in Vera Cruz that the U. S. Consul at Mexico had been instructed to offer to Mexico four or five millions of dollars, as an indemnification for Texas.

The same paper adds, that a letter from Vera Cruz informs that preparations had been made for the acquisition of New California by the United States, and that the river *Gila* would be the boundary. We know not what credit these rumors may be entitled to. [Daily Advertiser.

BOSTON ALMANAC. Mr. S. N. Dickinson has published his Boston Almanac for 1846. It well sustains the character which its utility and convenience as a pocket or table companion had acquired in former years. The *plan* of Boston is remarkably well engraved, and exhibits the numerous streets, wharves, public places, &c., with commendable distinctness. It has a *railroad map*, showing all the railroads which diverge from Boston, with the bearings and distances of all the towns to and through which the railroads pass. The business directory is enlarged and improved, and we can speak of it practically as of great value to all who have occasion to transact business in Boston. The record of events is copious and interesting. [Salem Gazette.

EMMIGRATION TO OREGON. The Newburyport Herald states that there is an effort now making in that town to get up an expedition to Oregon. A young shipmaster who has accomplished two voyages to Oregon, who is perfectly acquainted with the coast, and with the navigation of the Columbia and Wallamette rivers is projecting a trading expedition to Oregon and the Sandwich islands. A Newburyport merchant who has already a large amount of property invested in the settlements in Oregon, has offered to take an interest in the voyage, and three or four thousand dollars only is required to ensure the sailing of the vessel. The plan of the ship master is to purchase a schooner of about 100 tons and put on board a cargo suitable for the trade of the Columbia and the Sandwich Islands.

The ship master, to whom we have referred, is well acquainted with the two Vice Presidents who have signed the memorial to Congress, with their marks, and describes them as wealthy farmers, possessing land and cattle and agricultural produce in great abundance, and as subjects of Queen Victoria, notwithstanding they have memorialized Congress. [Salem Gazette.

From the Report of the Hon. Cave Johnson, Postmaster General, accompanying the President's Message, the Constitution has compiled the following:

Extent in miles of post roads over which mails were transported on 30th June, 1845,	143,844
Amount of transportation during the year ending do.	36,634,269
On horseback and in sulkies	11,225,631
By stages and coaches,	17,924,046
By steamboats and railroads	6,484,592
Which cost,	$2,905,504
On horseback and in sulkies	$548,482
By railroad and steamboat	1,476,079
For local and mail agents and messengers incidental to railroad and steamboats,	37,513
Number of contracfors employed by the department, 30th June, 1845,	8,277
Do. mail agents,	30
Do. mail messengers,	114
Do. local agents,	13
The amount of miles of transportation *exceeded* last year,	224,645
The cost was *less* by,	$62,791
Number of post offices 30th June, 1845,	14,183
Do. do. established preceeding year	350
Do. do. discontinued do.,	269
Do. do. this day,	14,003
Do. Postmasters appointed during year	3,033
On account of deaths or resignations	1,897
Do. change of site of post office	17
Do. removals,	753
Do. commissions expired and not re-appointed,	14
Do. establishment of new post offices,	352
516 contractors have been fined to the extent of	$10,511 50
The revenue of the department was	$4,289 841 80
The expenditures do	4,320,731 99
The net revenue, after deducting commissions of postmasters, and contingent and incidental expenses	$2,942,217 27

Estimates falling off from change in rates of postage at 45 per cent. Assuming this to be correct, and that the savings on contracts let and to be let will equal the expenses of new routes and improved services, there will be a diminution of means $1,323,997.

The reduction of cost of transportation of mails in New England States and New York for the year ending 30th June next, while the same amount of service will be performed as last year, will be $252,732.

The letting of new routes in the above States will amount to $36,200.

Of 67 Railroad contracts in those States, only 35 have been adjudged in consequence of exhorbitant demands. The railroad service performed is one-tenth part of the whole, the pay they receive one-fifth part.

Should there be a similar saving in the other divisions in letting the new contracts, there will be a further saving—

In the Western section in the year ending 30th June, 1847, of $335,000.

Southern section in year ending 30th June, 1848, of $238,000.

Middle section in year ending 30th June, 1849, of $180,000.

The compensation to postmasters and expenses of offices for the year ending 30th June, 1845, $1,409,875 18.

The resignations consequent upon the new law, previous to the issuing of the circular giving the postmaster the same compensation as last year, amount to over 2,000.

Alludes to the frauds committed under the weight system, one envelope which accidentally broke, was marked post paid $1,60, containing 100 letters, which were liable to $10 postage.

Recommends, if the weight system is to be continued, its reduction to a quarter of an ounce for a single package.

In 1838, the weight of the mails for one week in the cities of New York, Philadelphia, Baltimore, Washington and Richmond, was tested, and the whole weight amounted to 55,241 lbs.

The newspapers weighed	44,868 "
Periodicals do	8,857 "
Letters free and taxable weighed,	1,916 "

At present he believes the printed matter is nine-tenths of the weight conveyed, and that it pays only one tenth of the expense.

He recommends the restoration of the former rates of postage on printed matter, giving the right to the publishers of conveying such matter out of the mails if they think proper; also, a limitation of the number of exchange papers which the editors may send and receive free of postage, instancing the fact that there are now from 1700 to 1800 newspaper establishments, as proof of the abuse which may be practised under the law as at present. Also, the restoration of the franking privilege to the postmasters; and that all persons who, under the old law, being in employ of Government, had the privilege of receiving letters free, should have that privilege restored to them.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Lancaster, (in part)	$2,00
From Auxiliary Association in Rev. Mr. Bartlett's Society, Marblehead,	8,00
From Rev. Mr. Furness's Society in Philadelphia,	100,00
From Auxiliary Association in Rev. Dr. Gannett's Society, Boston,	147,64
From Auxiliary Association in Rev. Mr. Sewall's Society, Scituate,	15,00
From Auxiliary Association in Mendon, (in part)	3,00
From Auxiliary Association in Pepperell,	11,00
From Philanthropie Society in Bolton,	50,50
From Auxiliary Association in Walpole, N. H.,	1,00
From Rev. Dr. Brazer's Society in Salem,	30,00
From Auxiliary Association in Taunton,	50,00
From Auxiliary Association in Warwick,	3,30
From Auxiliary Association in Brattleboro', Vt.,	11,00
*From Rev. Mr. Muzzey's Society, in Cambridgeport,	103,00
From the Church of the Savior in Brooklyn, N. Y.,	109,00

*One Hundred and Thirty Dollars have also been contributed by this Society, the past year, in aid of the Theological School at Meadville, Penn.

For the Register.

OBITUARIES.

MRS. JUDITH WESTON.

MR. EDITOR,—I have seen no notice in your paper of the death of MRS. JUDITH WESTON, wife of Hon. Gershom B. Weston, and daughter of Hon. Seth Sprague of Duxbury. I should have sent you some communication upon the subject before this, had there not been others more intimately acquainted with her character, and better able to do justice to her merits. She was a constant reader of your journal, and it was denominated, in her family, as I have been informed, Mrs. Weston's paper, and therefore, I am more desirous that her death may not pass unrecorded upon your pages. Her illness was long and very painful, but she endured it with great equanimity and fortitude; it was rendered all the more trying from the fact having come to her knowledge, that, according to the opinion of the best physicians, she must certainly die before many months should elapse. I have known in my ministerial experience, but few women, called to their last change, under such impressive circumstances. She had every inducement to wish to live. Happy in the love and confidence of her husband, blessed by a numerous family of fond children, nearly all of whom were of an age to appreciate her worth, in the meridian of life, and possessed of the most ample means for doing good, she felt, that now the time had come, when relieved in a measure from those pressing cares, which had confined her much to her own household, she could enlarge the field of her social intercourse, her charities, and her usefulness. But, upon the threshold of the practical fulfilment of these hopes and anticipations, she has been called to a mission, infinitely higher than that, which she had desired for herself in this world. Truly, 'we know not what a day or an hour may bring forth.' 'Man deviseth his way but the Lord directeth his steps.' 'For her to die is gain,' but she has left many to mourn on their own account. The occasion of her burial was one of great impressiveness. It was on the afternoon of the day appointed for our last annual thanksgiving, and during the climax of the storm, which you will remember, so fearfully raged upon the sea-board. Although we knew, that 'the spirit had returned to God, who gave it, leaving the body to be returned to the dust,' alike insensible to storm and calm, yet we could but feel sad, that, under such circumstances, we must bear her from her comfortable and happy home, to the cold and lonely tomb. Yet there was some compensation in reserve for the mourners, for upon the way, the tempest was hushed, as if by a will saying, 'peace be still;' and, as they turned sadly and despondingly from the grave, the bright bow of promise met their gaze, penciled upon the brow of the impending cloud. It seemed hung out as the spirits' signal, giving assurance that she 'was not there for she had risen.'

The death of Mrs. W. has left a vacancy in our little circle which will not soon be filled. She was beloved by all, but especially endeared to the members of her own household. The poor found in her a friend, ever ready, willing and able to relieve their necessities. She was possessed of a thoughtful and discriminating mind, of an amiable and forgiving temper, ever disposed to promote on earth peace, good will among men; an 'Israelite indeed in whom there was no guile.' As a wife, a mother, a friend and neighbor, she was looked up to as a pattern woman among us. Her example was productive of great good while living, and through the remembrance of her virtues, 'though dead, she yet speaketh.' But a more minute analysis of her character would require more space, than you can give, and would be out of place in a merely obituary notice. I will only add therefore, that, although there was every temptation around her to live for the world, it was not for the world alone, that she did live. She was sustained, through her long continued and most distressing disease, by the consciousness that she 'was not alone, for her Father was with her' by the feeling too, that, as he seems to come nearest in thunder, in earthquake and in tempest, so was he all the nearer to her in the agonising pains, which he saw fit to inflict upon her. If any have had reason to be 'made perfect through suffering,' such, emphatically, was her case. Her faith was a rational, practical, sustaining, consoling faith. She believed in God, in Christ, in immoriality. She believed in the social life of the spiritual world; that she should not only meet her departed relations and friends, but be permitted to watch over and work for those she was to leave behind. It is in a word the remembrance of what she was, that makes her loss so impressive among us, but it is in that remembrance also, that the consolation of the mourner is found.

If you have been furnished with no better I shall feel thankful for the insertion of this notice in your paper, as a tribute to departed worth, and an offering of sympathy to the bereaved. Yours truly, J. M.

Duxbury, Dec. 16th

DANIEL H. BROWN.

Died, in this city, on Monday last, of consumption, Mr. DANIEL H. BROWN, aged 37 years.

The subject of this obituary deserves more than a mere passing notice. Being a native, and resident of Boston, his circle of acquaintance was extensive. For more than twenty years he has occupied a responsible situation in the Provident Institution for Savings, where by strict attention, unbending honesty, and the urbanity and cheerfulness which always distinguish gentlemen, he had won the confidence and esteem of the officers, and all with whom he transacted business. In his intercourse with society, he always imparted the cheerfulness of his own lively disposition. As a son he was dutiful, and respectful; as a brother yielding and sincere; as a husband affectionate and faithful; as a father, kind, indulgent and in all respects parental. As a friend, firm, steadfast, and permanent. These amiable traits of character, richly endeared him to all who had the pleasure of numbering him among their acquaintance. Through his last illness, which was extremely painful, he was never heard to murmur or repine; but 'patience had her perfect work.' All that medical skill, kindness, the devotedness of a faithful wife, and the attention of affectionate friends could do was most cheerfully rendered; but all in vain; death, that relentless foe, had marked him as his victim, and he has gone. But his friends sorrow not as those who have no hope; though his body moulders in the grave, his spirit has ascended to God who gave it. Unclogged by earth or earthly things, he is now enjoying the society of a departed mother, whose amiableness of disposition he inherited; and embraces again a loved daughter, who ascended before him on seraph wings to the bright realms of joy and unfading glory. Though we shall see his face no more on earth, on the resurrection morn, when this mortal shall put on immotality, and this corruptible incorruption, we shall be re-united in enduring bands.

This glorious hope inspires our breast,
And drives our tears away;
It points to never toiling rest,
And to eternal day. T. B. B.

☞ We understand that Mr. Joseph Herrington, Jr., has accepted a call to settle over the Unitarian Society in Hartford, Ct.

☞ NOTICE. An adjourned meeting of Candidates for the Unitarian Ministry will be held at the office of the General Secretary of the A. U. A. in the rear of Crosby & Nichols's Bookstore, 118 Washington street, on Monday, Dec. 22, at 3 o'clock, P. M. d20

☞ There will be appropriate Religious Services, with the Communion, at the Warren street Chapel, on Christmas Day, at 11 A. M. The friends of the new Society, from other Parishes, are respectfully invited on this occasion with the members of the Church of the Warren street Chapel. d20

MARRIAGES.

In this city, 14th inst, Mr William Carpenter, of Chelsea, Vt., to Miss Mary Stanton of Boston.

By Rev Mr Coolidge, Mr Henry Brown of Boston, to Miss Priscilla E. Brown of Northport, Me.

At the Bulfinch street Church, by Rev Mr Gray, Mr Jonathan P. Greene to Miss Ann Maria Chickering, both of Boston.

16th inst, by Rev R. C. Waterston, Mr Freeman W. Brigham to Miss Rebecca Whitney, both of Boston.

In Brighton, on Thursday evening, by Rev Mr Whitney, Charles W. Sanderson to Miss Helen Burnet Fletcher.

In New York, 13th inst, (at the Western Hotel,) by Rev Orville Dewey, Mr Increase H. Brown, Jr., of Marblehead, Mass., to Miss Catharine T., fourth daughter of Joseph W. Green, Esq. of Boston.

DEATHS.

In this city, 15th inst, Lucy, wife of Mr W. J. McDonnell, 66.

15th inst, of consumption, Mrs Julia Ann, wife of John F. Whitney, and only daughter of the late Justin Andrews, 20.

In Cambridgeport, 14th inst, Miss Martha Maria, daughter of the late Edward Richards of C., 23.

In Templeton, 5th inst, Noah Kendall, 92½ yrs, a revolutionary soldier and a worthy and venerated man.

In Kingston, Mass., 16th inst, James Sever, Esq., 84.

In Albany, 15th inst, Francis Dwight, Esq. 37, a graduate at Harvard University in the class of 1827.

In Philadelphia, 13th inst, Mary E., wife of Charles M. Wolcott, Esq. and daughter of Hon S. G. Goodrich, 26.

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.

The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil systems, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.

The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined by Scripture, by Natural Law, by Common Law, and by the Laws respectively of the several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skillfully interwoven.'

Just published by JOHN P. JEWETT & CO., Salem, Mass., and for sale by the principal Booksellers in the United States.

☞ It is a book which every intelligent female will wish to add to her Library, for it is the only one of its kind, which has been published in this country, and the only means of access which she has to subjects of such importance. 3mos1mis d20

CHRISTMAS AND NEW YEAR'S PRESENTS. The subscribers have for sale a large assortment of Books, Games, &c., for Holiday Presents, among which are—

ENGLISH AND AMERICAN ANNUALS.—Friendship's Offering, The Forget-me-Not, The Diadem, The Boudoir Annual, Leaflets of Memory, The Snow-Flake, The Gem of the Season, Rose of Sharon, Mayflower, The Rose, The Opal, The Musical Annual, The Christian's Annual, The Amulet, The Hyacinth, Youth's Keepsake, The Housekeeper's Annual, &c. &c., all elegantly bound and embellished.

ELEGANTLY ILLUSTRATED WORKS.—Goldsmith's Works, Childe Harold, Longfellow's Works, Poets of Europe, do of England, do of America, Sigourney's Poems, Wreath of Wild Flowers, Nature's Gems, Beauty's Costume, Lays for the Sabbath, Poems of Burns, Scott, Milton, Byron, Howitt, Cowper, Montgomery, Willis, Hemans, Scenes in the Life of Christ, &c. &c. &c.

ENGLISH BIBLES. A great variety of beautifully bound Bibles, English and American editions.

JUVENILES. All the new and popular books for Children, among which are The Boy of Spirit, Juvenile Forget-me-Not, I will be a Gentleman, I will be a Lady, Onward Right Onward, Mrs Sedgwick's Moral Library, Mrs Cleveland's Stories, &c. &c.

GAMES. Robinson Crusoe and his man Friday, The Strife of Genius, Race of Improvement, Christmas Cards, Merry Cards, Pass Word, American Revolution, Master Rodbury, What d'ye Buy, &c. &c.

CROSBY & NICHOLS, d20 118 Washington st.

PRESENTS FOR THE HOLIDAYS. JUVENILE BOOKS. A large collection of Juvenile Books, many of which are new.

ANNUALS for 1846, at low prices.

MINIATURE EDITIONS of the standard Poets.

BIBLES.—A good assortment of Bibles in handsome type and binding.

Likewise,—Portable Writing Desks, Work Boxes, Portfolios, Pocket Books, Card Cases, Pencil Cases, &c. &c.

A variety of innocent and amusing Games for children.

For sale at SIMPKINS'S, 21 Tremont Row. d20

BRIGGS'S COLLECTION OF HYMNS.—Hymns for Public Worship, 1 vol 16mo, pp 432, containing 601 Hyms. 'In this selection some hymns are doubtless included which may may not be generally acceptable, and others more valuable, may have been omitted. Yet it is hoped it may contain a sufficient variety for the usual services of public worship, and that it may do something to quicken the spiritual life whose progress its pages would represent. [Extract from the Preface.

ocieties wishing to introduce this collection will be supplied at 50 cents, in neat binding, by the Publishers, JAMES MUNROE & CO., 2 School street, up stairs. d20

THE BOW IN THE CLOUDS. Fifteen Discourses, by George Ware Briggs, Junior Minister of the First Church in Plymouth, Mass.

'Behold the rainbow's form,
Hung on the brow of heaven!
The glory of the passing storm,
The pledge of mercy given.'

Published by JOSEPH DOWE, 22 Court street.

THE CHILD IN HEAVEN—Being Thoughts adapted to the bereaved parent. Second edition, published as above. d20

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Dr. Upham says in his preface, "Christianity harmonizes with itself, and involves in its progress the same great principles which characterize its incipient state. The Christian, therefore, lives, as he began to live. He began in faith. He lives, day by day, in the exercise of faith. And, by that grace of God, he is ultimately made victorious, and is brought into the possession of the divine image, through the same faith.

"I have endeavored, in the following pages, to illustrate this great truth. The present work, therefore, is, to some extent, kindred in its nature with the interior life. The leading objects of both works is the promotion of practical holiness. I have no doubt, that the object will meet with favor, but have less confidence that the manner of executing it will be approved. But however this may be, it is a satisfaction to know, that books, as well as other things, have their overruling Providence. And he, who writes, as well as he who acts in other ways, can exercise a cheerful confidence in leaving what he has done with God, who can distinguish between the result and the intention, and can make even the weak and imperfect things of his people to praise him."

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NEW BOOKS. Biographical and Critical Miscellanies, by Wm. H. Prescott, 8vo; Holmes' Life and Correspondence of Mozart; The Court of Peking, by Father Ripa; Willis' Poems, 5th edition; The Pulpit Cyclopedia, 8vo; Tennayson's Poems, new edition, 2 vols; Milnes Poems; Dr. Warren on the Preservation of Health; Western Clearings, by Mrs. Kirkland; Lays for the Sabbath, edited by Rev. J. Pierpont; The Rhine by Victor Hugo, 2 vols; Geraldine, by the author of Crombie's Philosophy; Mrs. Dana's Letters on the Trinity; Mrs. Jameson's Characteristics of Women, new edition. Just received by CROSBY & NICHOLS, d13 118 Washington street.

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CHILD'S FRIEND, for December. Just published by L. C. BOWLES, 118 Washington st.

CONTENTS.—Martyrs, (John Huss,) continued: Parental Affection: The Two Clouds: The Elves: A Fragment: An Allegory: The Pic Nic: Thoughts with my Friend on the eve of her departure for the better Country: Classical and Commercial Academy: Inscription under the Picture of Aged Negro Woman: The Two Bees. d6

FRENCH BOOKS, for sale at SIMPKINS'S, 21 Tremont Row, among which are the following: Dictionnaire Universel de la Lanque Francais, par P. C. O. Boisie; Beautis des Victories et conquetes des Francais; Histoire des Charles XII, par Voltaire; Theatres Francais; Oeurres de Moliere; Corinne, ou D'Italie, par Mme La Baronne de Stael; Fables de la Fantaine; Mes Prisons; Œuvres du chanoine Schmidt; Pensees de Blaise Pascal; De L'Allemagne, par Mme La Baronne de Stael; Voyages et Aventures de la Perouse; Contes de Madame Guizot; Provarbes Dramatiques, par M. Theodore Leclercq; La plus facile des Grammaires, par M. Emilie Bonnechose; Histoire de Gil Blas de Santillane, par Lesage; et Histoire des Naufrages celebres, par P. Dantregas. n29

MONTHLY RELIGIOUS MAGAZINE, for December. Just published by L. C. BOWLES, 118 Washington street.

CONTENTS—The Light of Eternity; Belief in Retribution; An Ancient Incident and its Lesson; Practical Preaching, a Sermon by Rev E. S. Gannett, D. D.; The Young Converts. Intelligence—Installation at Tyngsboro', Mass; Dedication at Brooklyn, Conn; Ordination at Kennebunk, Me; Do. at Petersham; Do at Brookfield; Installation at the Warren street Chapel; Sunday School Convention at Salem. n29

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those

POETRY.

[From the Christian Intelligencer.]

VON CANITZ was a Prussian Baron in the latter part of the seventeenth century, distinguished equally by genius, worldly honors, and Christian consistency. On the last morning of his life, when the dawn of day appeared in his chamber, he desired to be supported to the window, that he might once behold the rising of the sun. After steadfastly viewing it for some time, he said—"O! if the appearance of this earthly and created thing is so beautiful and so quickening, how much more shall I be enraptured at the sight of the unspeakable glory of the Creator himself!" Von Canitz was the author of several hymns of superlative beauty, of which I send you one; only adding, that the sublimity of the original German cannot be adequately translated. HARP.

MORNING SOLILOQUY.

Come, my soul, thou must be waking—
Now is breaking
O'er the earth another day.
Come to Him who made this splendor
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning
'Neath the sun their light grows pale:
So let all that sense delighted
While benighted
From God's presence fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enliveniag light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shade of night.

Thou too hail the light returning,—
Ready burning
Be the incense of thy powers;—
For the night is safely ended;
God hath tended
With his care thy helpless hours.

Pray that he may prosper ever
Each endeavor,
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth—
He unfoldeth
Every fault that lurks within;
Every stain of shame gloss'd over
Can discover,
And discern each deed of sin.

Fetter'd to the fleeting hours,
All our powers,
Vain and brief, are borne away;
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of death a prey.

May'st thou then on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And released from death's dark sadness,
Rise in gladness,
That far brighter sun to greet.

Only God's free gifts abuse not,
His light refuse not,
But still His Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing
Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all:
He gilds the mountain tops, the while
His gracious smile
Will on the humblest valley fall.

Round the gifts his his bounty show'rs,
Walls and tow'rs
Girt with flames thy God shall rear;
Angel legends to defend thee
Shall attend thee,
Hosts whom Satan's self shall fear.

MISCELLANEOUS.

THE POETRY OF TRADE.

Take the first gathering of a Missouri caravan at one of our frontier trading posts, with its picturesque grouping of brown hunters, half-breed trappers, and rifle-frocked *engages*, bound for the great hunting grounds of the far west, where the elk and the buffalo crop the rich herbage, and the wild horse roams the flowery waste in all his native freedom! Behold their barbaric array, when they have left the debateable ground of civilized and savage life, and are advanced some stages upon their perilous journey to the distant mountains!

It is the hour of commencing the day's march. The bustle of breaking up an encampment is over; and the morning light, which falls in straggling beams among the clump of trees where we have made our last night's bivouac, already shines upon the scouting party, which has pushed out into the open prairie. Our own horses stand ready for mounting, and we obey the last summons to the saddle. The bugle rings out upon the soft air of an Indian summer morning; the mounted riflemen file off slowly, beneath the boughs of the rich autumnal forest; the hunters and trappers spur more eagerly along the flanks, and shoot off into the adjacent savannas—and now we can only mark the gleam of their arms, as their forms are gradually lessened and lost, over the rolling prairie; while the whoop of some straggling loiterer echoes in the forest behind, as, spurring on our track, he emerges from its shadowy glades.

Shall we still move with that morning pageant westward, and follow the day in its picturesque career? Shall we course over the grassy domain, diversified with scattered groves and forests, and glassy pools reflecting their painted foliage!'

It is evening; and, crossing a dozen reaches of the broad savanna, as we pushed from islet to islet of embowering thickets, we have traversed the expanse from whose bosom to-morrow's sun will rise behind us. We have once more gained the shelter of the heavy forest; our camp-fires are lighted by some unnamed rivulet, that sings all night to the autumn moon; their red light burnishes the tall trees, and glances from their columnor trunks to the verdurous roof above us; wild forms, in fantastic drapery, are grouped here and there among them; the woods resound with merriment, as if a hunt were up; the friendly whoop of some out-lying trapper rises ever and anon amid the noisy revels of the carousing borderer; while the cautious beaver trembles in his lodge, as, far remote, he hears the unwonted sounds.

Reader, I will not trespass upon your patience by presenting the counterpart of this scene in the sudden onslaught, the vindicative chase, or murderous ambuscade, which give continued and thrilling interest to a life in the wilderness; but I *will* ask, who is the enchanter that has conjured up this woodland scene—grouped those figures for the painter's study, and called into being that spirit of romance which courts the poet's pen? Who—who but the plodding merchant is the magician in whose study the eldreitch pageant was devised, and put in motion?

Those strange figures that but now flitted before us, are his familiars; and myriads of such are doing his bidding everywhere. Some are searching the golden sands of Peruvian rivers, or sitting, like figures of bronze, up-watching the gums distil from tropic trees; some are gathering mosses from the frozen cliffs of Iceland; some in armed troops, with spear and lance, are surrounding the elephant in the Indian jingle; and some, in wilds as perilous, beard the grisly bear of Oregon, and rouse the ferocious cougar from his lair.

Little does the fair one reck, when wrapped in luxurious furs, that keep the winter's wind from visiting her too roughly—little does she think, amid the comforts of her sheltered home, of scenes like these; and yet the soft cape that wraps her shoulders, or graceful muff with which she so safely dallies, is often the spoil of some wild encounter; and, after being torn from the bleeding frame of its original owner, has been carried many a weary mile, through ceaseless perils, before the hunter could fling down his pack before the evening fire, and join in a pioneer's precarious banquet.

It would be more curious than profitable to trace these incongruous associations, as they may be shown to belong to a hundred familiar objects, whose daily use seldom reminds us of the toils and dangers through which they are introduced to trade.

Even articles of such trivial value as the common sponge, are not exempt from this condition. The sponge-divers of the Ægean are compelled to descend to such a depth to reach this singular production of the sea, that it is necessary to carry a heavy weight with them to the bottom, in order to save their breath by expediting their descent; and even then, the process of detaching the animal from the rocks to which it clings is so tedious, that three, and sometimes four divers, will descend successively, to procure the larger specimens.

It may interest my fair readers to know that, in the Ægean islands, where the principal occupation is sponge-diving, no young man is permitted to marry till he can descend with facility to a depth of twenty fathoms; nor, like others, who for lucre tread the pavements of the sea, do storms deter the wooers of these island daughters.

"Bolder than they who dare not dive
For pearls save when the sea's at rest,
Love, in the tempest most alive,
Hath ever held that pearl the best
He finds beneath the stormiest waters."

There is a favorite staple of our American farmers, which, though once an important article in the grain trade of Europe, yet has never, since it was first brought from the dominions of the Saracen Saladin, attained the consideration which we Americans attach to it—yet how few of us think of the 'airs of Palestine' 'mid the balm of a buckwheat-field; see the shield of the crusader in the griddle of the Yankee housewife; or remember that the honest slapjack which smokes on our table from the one, was virtually brought with buckwheat from Judea by the other!

They who traffic in flowers, too, which were once no inconsiderable article of trade in some parts of Europe, are likewise indebted to the crusaders for many valuable plants; while some of our most familiar shrubs are associated with deeds of adventure upon land and sea. Marigolds, according to Dodonaius, were brought from Africa, when the warlike Charles V. carried his arms against Tunis; and the Guernsey lilly was produced from the bulbs of the plant, cast with the wreck of a Japanese vessel upon the shores of that island.

Sir Walter Scott—among the various and voluminous writings in which he has touched upon so many subjects, and adorned them all—relates some thrilling incidents of the toilsome daring of those who take the sea-fowl from their nests in the cliffs of the northern ocean; and, indeed, the trade in feathers, which gives a livelihood to so many frugal inhabitants of the north, abounds in perils of the most appalling kind. The down which forms the most sumptuous coverlet for the couch of wealth, is furnished by those who often perish, crushed in their light barks amid the floating ice of Hudson's Bay; or who, suspended by a frail rope from some beetling crag, find an equally frightful death upon the jagged rocks of Norway.—Yet the peevish invalid, cushioned in luxurious ease, thinks no more of the adventurers who thus minister to his comfort than he does of the wild drake, who, after breasting the surges of those boisterous seas, contributes from his glossy bosom to soften that complaining pillow.

Such is the peculiar history of many an article of commerce, with which we habitually connect no other associations than those that spring from their daily use. But I should only trespass upon the reader's patience by extending the enumeration, and it is time to look to the more ambitious triumphs of mercantile enterprise, and survey those grand monuments of commercial success which show like the romantic creations of Arabian fiction beside the tamer products of human energy and power.

Look to the broad realm of fabled Iswara.—Behold the modern successors of the far-conquering Iskander! Need I remind the reader of the vast possessions held there by a company of *London Merchants?* From a charter of trade, given in the year 1608, to a company of East India traders, has arisen an empire of almost boundless extent, and embracing one hundred millions of subjects! Here are stipendiary princes, who receive yearly from Leaden-Hall five millions of dollars, to maintain their state. Here, too, are feudatory chieftains, acknowledging these merchants for their sovereigns, who bring a combined force of a million of soldiers into the field, to do the bidding of their lieges. And here, amid scenes of antiquity so hoary that Time himself seems in his dotage near them—here, where the altars of a hundred gods insult the skies—commerce has over-shadowed them all with her shrine, and claimed her offering from each separate creed. Alas! amid all its splendid creations, the Poetry of Trade is here a fearful epic of human misery upon the most stupendous scale. Let us turn from tortured Asia, to that nation of merchants which first in modern times introduced her exhaustless commerce to western Europe.

'Look to the winged lion's marble piles,
Where VENICE sat in state, throned on her thousand isles.'

Behold her, radiant and beautiful as the sea-born goddess, when, fresh from ocean foam, the lovely mischief burst! Behold the proud offspring of commerce rising from the blue Adriatic, and queening it over every sea! Survey her now, in full panoply of arms, fighting the battles of Christendom against the Turk, or planting the banner of San Marco upon the towers of Byzantium! and now, with the blandishments of peace, luring around her men of genius from every clime, and concentrating within her walls all that is rare in art, from the farthest limits of the world!

What though now 'all silent rows her songless gondolier;' what though the exhaustless east no longer pours its treasures in her lap, awhile her palaces are crumbling to the shore; what though 'her thirteen hundred years of freedom done, the Austrian tramples where an emperor knelt;' what though the pageant of her long array of knightly shadows has passed from earth, melting like the ocean mist upon her shores; what though the dogeless city sinks 'like a seaweed into the waves from whence she rose.'

'In *youth* she was *all glory* a new Tyre,
Her very byword sprung from victory!
The Planter of the Lion! which through fire
And blood she bore o'er subject earth and sea.
Though making many slaves, herself still free,
And Europe's bulwark 'gainst the Ottomite
Witness Troy's rival Candia! Vouch it ye
Immortal waves which saw Lepanto's fight,
For ye are names no time nor tyranny can blight.'

Pass we by Florence, with her merchant princes, and Genoa, which gave a new world alike to romance and reality. Pass we by the gorgeous but blood-stained annals of Spanish and Portuguese commercial enterprise to another land, like Venice, rescued from the sea. Behold the bold Batavian, now wrestling with the waves, and now, at the call of patriotism, inviting them to engulph his home! See here a community of merchants rising against Spanish tyranny, and battling successfully with the well appointed armies of the most powerful monarchy of Christendom—the veteran victors of a thousand fights! Where, on the pages of feudal story do you find more heroic fortitude and daring achievements, more romantic deeds of self-devotion than have immortalized the struggle for liberty in the Netherlands?

It is true that in later times, when the haughty fleets of England succumbed to Dutch prowess, and Van Tromp swept the British channel with a broom at his mast head, it is true that the witlings of the trembling court at Whitehall hid their terrors in ridicule, and lampooned their victorious foe as 'a nation of traders,' as we too have been called in derision by those who themselves owe everything to trade. But the sneer of the courtier can never wither the laurels of the patriot, and the indomitable spirit and romantic valor of the Dutch trader will live in memory while liberty has a name.

It must have been a novel thing, when pushing their adventurous keels among the islands of Asiatic seas, where the sway of Holland was long after acknowledged, these inhabitants of a less genial clime found themselves wandering amid the balmy airs of Ceylon and Sumatra, among sandal-groves and bowers of spice, where fruits and flowers blushed over every stream! But not less novel and romantic was the scene when they exchanged their level shores for the rugged steeps and promontories through which the crag-hung Hudson marches to the sea, when, leaving other Europeans to sit down upon the skirts of the new world, they struck deep amid the mountain fastnesses frowning in savage contrast to the fenny plains of their native land.

The dauntless enterprise of these first pioneers of New York, who left their own country in the very flush of her military pride and commercial prosperity, to extend in the wilderness an Empire so soon to pass away, has never been appreciated by the historian. Unawed by the warlike savages around them, these adventurous and intrepid merchants established their trading posts far in the interior, leaving many a ferocious band between themselves and the shores which first they touched. They left the tide-waters, upon which immigrants, less enterprising, long hovered, and crossing the, then savage mountains of Shongum, (or Shawangunk,) pitched their stations in the romantic valleys where their ruins may yet be seen.—The walls of solid masonry, the narrow loop-hole for the harquebuss, the heavy stone built church, half fortalice and half temple of religion—the church-yard, bared of trees that might conceal an approaching enemy—all these may still be seen in some of these soft and meadowy vales, which skirt the base of the Katsberge.—Nor only here, where the pebbled Rondout and willowy Wallkill water the pastoral glades through which they glide toward the Hudson. But they struck the mountain sources of the parent river itself, pierced the lake-studded wilds, where the fierce Mohawk held his sway, and adapting themselves to the novel phase of life amid which they moved, exchanged the lumbering canal-boat of their fatherland for the light canoe of the Indian hunter; launched boldly upon the myriad streams of that land of flowing waters, and explored the wonderful navigation of lake and river, that grand arterial circulation which gives commercial vitality to the NIAGARA STATE.

The name of the association of merchants, once celebrated as the Dutch West India Company, is now hardly remembered. But who that knows the brave and warlike race, the once formidable Iroquois, among whom these leaders thrust themselves with such soldier-like confidence, who that can appreciate the perils they braved, the strange and untried scenes upon which they entered, will assert that any knightly rover in heathen lands excelled them in gallant hardihood! albeit, the spirit of trade gave soul to their endeavors. But have they left no trace of their manly toils! Have they no annals save on the grotesque page where genius has allowed itself to ridicule their worth? This noble city of New York is their monument! Here where the descendant of the New England pilgrim has breathed new life into the sturdy soul of the Hollander, and repaid with his active intelligence, upon a new soil, the debt of hospitality which his fathers incurred upon the old—here is the mausoleum of their memory! Here did they first plant the roof-tree, and raise the dwelling of its earliest founders. Here did they build the free altars of trade to which every nation of the earth now brings its offering. Here amid the glooms of primeval forest did they pronounce the spell which, with a power and rapidity like that of some fabled talisman, has called the fifth city of Christendom into being!'

GEORGE HUDSON, 'THE RAILWAY KING.'

[From the Railway King.]

The success which has attended the career of George Hudson, and the eminent position which he has attained, are by some ascribed to 'chance and good luck,' and by others to 'genius.' His detractors can see nothing in his career but 'lucky speculation;' while his admirers attribute his success to a penetration more than human, and a genius comprehensive, lofty, and intuitive. We do not agree with those who speak disparingly of the Railway Monarch, nor yet with those who laud him in epithets hyperbolical, and

'Crook the pregnant hinges of the knee
Where thrift may follow fawning.'

On all hands it is, however, admitted that George Hudson is a most potent and distinguished individual. The history of such a man is instructive as well as interesting. But his history is not to be collected from a dry detail of facts—we must glean it by analyzing his mind—we must look more to the motives which influenced, rather than the effects which resulted, from his actions. Discarding dates, the following paragraph, which we copy from a contemporay, gives a brief outline of his career:—

'Born of humble parentage, he, at an early age, became errand-boy in a draper's shop at York; after several years had passed, some money was unexpectedly left him, and with this capital he set up as a draper on his own account. Things prospered; his activity and pre-eminence in the trade attracted attention, and his shop was always full. A considerable period had elapsed, and he found he had money; he embarked it in railways, and seeing sooner than most men the great field that was being opened up, he studied the subject, and became master of it. His speculations, first small, became large, and the York and North Midland having been started, he transferred his stock and his attention to that. His subsequent history is familiar to every one.

The personal appearance of Mr. Hudson is not prepossing. He is about five feet eight inches in height, of a stout, burly frame, with a short bull-neck, surmounted by a head not conspicuous for intellectuality. His face attracts attention, and the expression of his eye is peculiar. His countenance is not attractive. At first sight one dislikes him. But this sensation is but short-lived. Hush—listen—he delivers an opinion—he assigns his reasons—he gives 'the why and the wherefore for the faith that is in him,' and the first unfavorable impression is gradually eradicated: one begins to think that, after all all, he may be 'a good fellow.' Notwithstanding the sinister leer of the eyes, the ungainly frame, and the unharmonious voice, his person,

'Howsoever rude exteriorly,
Is the cover of a fairer mind'

than was first imagined. The voice becomes less disagreeable; the smile, at first suspicious and still ungracious, looks honest; and the unstudied, unconstrained freedom of his bearing, dissipates our fears if it does win our confidence. His language is not choice, but it is distinct and expressive; his views are clear and correct, and we feel their force—they impress us with conviction. We know that his mind is rude and uncultivated, but we feel that it is masculine and comprehensive. He is cautious in forming, and firm in executing a resolution. The rapidity, or rather the felicity with which his active and enterprising mind perceives, grapples with, and masters the most intricate and complex matters, excites our admiration, and commands our respect and confidence. His age, judging from appearance, is about fifty-five; but he has all the activity, fat though he be, of youth.

He is called a speculator. If honest enterprise is speculation, George Hudson is a speculator, and so are the Barings and our other merchant-princes. But if by the epithet 'speculator' is meant a rash theorist, who embarks on a sea of speculation without rudder or compass, placing his dependence on the chapter of accidents, reckless as to consequences, and rushing with all the desperate energy and infatuation of a gambler into the vortex of danger, then George Hudson is most unquestionably not a 'speculator.'

Industry and attention to business first raised him, as they have raised others, perhaps more illustrious, from obscurity. A calculating, penetrating, and enterprising mind enabled him to perceive the utility and importance of railways; and his activity, judgment, and integrity have procured for him a power more formidable, and a confidence more unlimited, than any other private individual in this or any other country possesses.

CHINESE GOVERNMENT. The government of China is Patriarchal, and it is a pure unalloyed despotism. The Czar of Russia wields a power less uncontrolled than that of the Emperor of China. He reigns absolute and supreme, and knows no restraint upon his will. The laws are the mere expressions of his pleasure. The soil of all China is his own inheritance. The lives, fortunes, and honor of his subjects are in his hand. As their father and sovereign, he may take either or all from any of them, by an arbitrary stroke of his vermillion pencil. His power knows no checks, or balances, or bounds. He is besides to his people, the representative and vice-roy of the Almighty—the head of religion—the son of heaven, in immediate communication with the Supreme, and the only being authorized to hold such communication. All religious observances and rites, as well as municipal lawe, derive their sanction and obligations from him. In short, he is invested with every attribute that unlimited power can extort from the fear and ignorance of subject millions. His vast empire, for the purposes of government, is divided into great provinces. At the head of each of these is a high officer, responsible immediately to him for its order and good government. Each province is again subdivided into districts, districts into towns, villages and hundreds. Each of these subdivisions has its proper head, who is responsible to his immediate superior, for the conduct and condition of those under his rule. In case of crime, or even accident, punishment is made to fall not only on the guilty themselves, but on those whose duty it was to detect or prevent it. For a serious crime or disturbance, not only the guilty themselves, but the head of the town in which it took place, and the district in which the town lies, and of the province in which the district is included, are punished in various degrees. The blow from the Emperor is felt throughout the whole chain.

THE NECESSITY OF EXERCISE. The following rational remarks are taken from a sermon delivered before the library societies of Yale College, by the Rev. George Bethune, of Philadelphia:

"Exercise, to be of service, must be enjoyed, and to be enjoyed, must have some aim no matter what, so that it be innocent, which will occupy our thoughts pleasantly. There is a most perniciously false public opinion among us, which looks upon athletic amusements as undignified for intellectual men and almost wicked for clergymen. People would be shocked to see grave black-coated personages engaged, like school-boys, in a game of ball, or contending with each other in pitching quoits; yet an occasional, even frequent exercise of some such sort would save many a promising young man from an early tomb, and prolong the usefulness of many prematurely old. "All work and no play" is as poor a maxim for the adult as the child; it makes the one dull as it does the other; for we are the "children of a larger growth." Our thoughts become too abstract, unnatural, and often gloomy. The brain takes the tone of the stomach. Some starve it, thereby to obviate the necessity of exercise, and grow light-headed or vissionary; others over-load it, and grow confused, melancholic or ill tempered. It has been observed that wars involving lasting mischief to great nations have arisen from a ministerial despatch having been written during a fit of indigestion. Dryden's favorite inspiration, when wishing to do better than usual, was a strong saline draught; and a very eminent English statesman resorted to a similar mode of clearing his head. It is more than probable that hurtful theories are often promulgated in books, whose authors labor under similar difficulties without taking means to remove them, which pleasant out-door exercise might do. If so, to abstain from it is a sin against ourselves and the world.

Here is the secret, says the Doctor, of that sound, clear-headed vigor for which Scotch intellect is notable.

CHEERFULNESS. The highest achievement of moral philosophy is to rise above the cares, vexations and disappointments of life; and the tendency of religion, resting on a divine basis, buoys the Christian above the evils that surround him, inspires him with moral fortitude and vigor to battle with every calamity, and to maintain an unruffled spirit amid the billows and conflicting currents which agitate the ocean of human existence. If hurricane rages, instead of yielding to its fury, and giving way to despondency, he exerts every energy to ward off danger, and strives to look forward, indulging a soothing hope that the future will be less disastrous than the present. This measure of encountering the evils to which every body in a greater or less degree is exposed, deprives disappointment of its sting, is antidote to the poison of slander, and begets a spirit of cheerfulness which is essential to happiness. He is like the eagle, which, when clouds overspread the earth, rises above them, to enjoy the sunshine. No matter how prosperous an individual may be in his pecuniary, domestic, and social relations—if he suffers his spirit to be discomposed by trifling annoyance, he is a stranger to enjoyment, and every day of his life is embittered by some petty cause of vexation which his own morbid disposition magnifies into a serious calamity. On the other hand, overwhelming must be the misfortune, which can prostrate a man that has been disciplined to patient endurance, and habituated himself to a uniform cheerfulness of mind.

THE ANTARCTIC REGIONS. *Their Discovery.* Readers have been made acquainted with the departure of the bark Pagoda, fitted out for discoveries in the Antarctic Regions, by the British Government. It appears that this vessel nearly reached the magnetic pole; but the quantity of compact ice and icebergs she fell in with precluded the possibility of her advancement. Many important discoveries were made, which will doubtless be laid before the public as soon as the official report shall have reached home. She was at times surrounded by icebergs, considerably higher than the mast heads; notwithstanding with the existence of the Antarctic Continent, viz. Victoria Land, has been confirmed beyond a doubt. The "aurora borealis," or northern luminary was observed to be exceedingly brilliant, so much so, indeed, that at night small print was exceedingly legible thereby; a truly rare circumstance in the southern hemisphere! The stores of natural history have been much enriched by collections of birds and fishes, previously unknown. On her homeward track, the Pagoda touched at King George's Sound, where the hospitable treatment of the settlers and natives are highly spoken of—everything was going on well at that settlement. She next made the Mauritius and returned to Simon's Bay, after a circuit of nearly fourteen thousand miles—and important scientific facts will no doubt be given to the world. [Saturday Courier.

CHINESE LANGUAGE. This consists entirely of independent characters, intended originally to represent ideas by pictures. There are 200 radicals, 800 primitives and about 80,000 arbitrary signs in the Chinese language—each one of which must be learned before you are a complete Chinese scholar. One might as well go to work remembering all the faces he sees in a month as to remember all these arbitrary signs. The word for Government (as an instance of the character of the language) is represented by a bamboo and a sign representing the act of striking—showing that their ideas of government are as primitive as their language.

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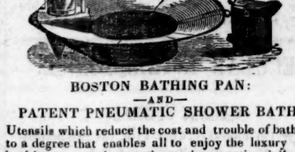

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but one way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy19

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am